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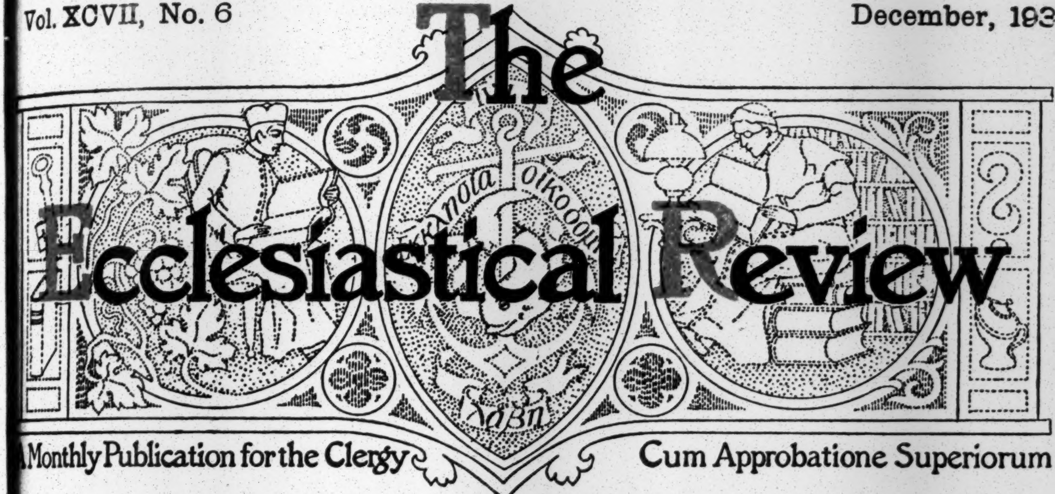

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THE

ECCLESIASTICAL REVIEW

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MARY'S IMMACULATE CONCEPTION.

IN THE NATURAL ORDER, Mary was the daughter of Joachim and Anna. According to Melanie Marnas, Mary, wife of Cleophas, was her elder half-sister born of Anna by a former husband. A Lapide-Padovani however seem to think that Mary of Cleophas was only a cousin of Mary from the mother's side (*consobrina*). But inasmuch as this seems to confuse the wife of Cleophas with his daughter Mary, we prefer to explain the term "sister" in St. John (19:25) as sister-in-law, since the husbands of these two Marys, namely Cleophas and Joseph, were brothers (sons of Jacob).[1] At any rate, Mary was the only child of Anna by Joachim (Heli). She was therefore not conceived of a virgin, at least not miraculously, even though it is possible that her advent was heralded by an angel, as some Oriental writers thought and as even the modern Greek breviary commemorates.[2]

The true doctrine of the Immaculate Conception does not refer to the physical act of procreation, nor to the biological act of conception that ensues, but rather to the creative and in her case simultaneously redemptive act of God that coincides with the moment of conception. There is no question of commingling sanctification with bodily conception, as St. Bernard vaguely insinuated in his letter (174) opposing the doctrine; nor of sanctification before conception, as Peter Comester is said to have held, but rather a simultaneous physical creation of the soul and a supernatural elevation thereof in sanctifying grace. Inasmuch as sin or exemption from sin directly affects the created soul and only indirectly and by concomitance the conceived body, there can be no direct connexion between the parents' act and the transmission or non-transmission of original sin. The source of Mary's conception has no direct bearing on her relation to original sin. Hence St. Bernard's objection that Mary was not conceived virginally of the Holy Ghost as was Christ and therefore had no reason to be conceived free from all, even original sin, was plainly a confusion of issues. If God decreed to make the transmission of the supernatural life depend on the fidelity of Adam, so that Adam's failure would result in a universal deprivation of grace to the children of Adam, He could likewise make an exception to this so-called law of sin by the simple expedient of creating Mary's soul full of grace, as He created Adam and Eve in original justice. If contamination with original sin resulting from this deprivation of grace hinged directly on God's decree (concerning Adam's sin which was the cause of the deprivation) and only indirectly on being conceived and born as a child of Adam which is the occasion (not the cause) of the ensuing taint, so too Mary's fullness of grace and consequently here exemption from sin flows directly from a providential decree of God making her the one unique exception to the otherwise universal decree.

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[1] See genealogical chart of à Lapide-Padovani on Luke 3:23.

[2] See Kellner, *Heortology*, p. 246.

Jesus being a divine person could not have had a merely human father. Not because He was sinless merely, but because He is divine. By the very nature of things, if He chose to become man, it would seem that He could do so only in some miraculous way—that is, supernaturally through a virgin. At any rate this was the method He actually chose. But Mary being only a human person had no need of a miraculous conception without the intervention of man. All that her quasi-infinite relationship of future divine motherhood required as a prerequisite at the start was fullness of grace and exemption from sin. As a human person uniquely predestined to mother the human nature of a divine person and thus become the channel of grace, she needed to be created in the supernatural order of sanctifying grace. Call it redemption by anticipation or preredemption, it was a grace peculiarly befitting to Mary alone of all the children of men, a grace not given to Jeremias or John the Baptist, a grace that Jesus neither needed nor could possess, inasmuch as He, a divine person, *could not* fall under the decree of supernatural disinheritance, as Mary the human person *would have fallen,* if God had not preordained to make her a unique exception.

The immediate cause of her absolute sinlessness and therefore of her immaculate creation is the unique grace of preredemption; the ultimate reason was her predestined and freely accepted divine motherhood, as foreknown in the counsels of God. As Eve, the physical mother of all the living, was created in original justice, so Mary, the predestined Mother of the Source of grace and the spiritual mother of all, especially all Christians, was created full of grace and therefore free from sin. This belief, held implicitly in both the East and the West, was in quiet and undisputed possession from the second to the twelfth century. Thenceforth to 8 December, 1854, it experienced a period of clarification and express formulation. Pius IX solemnly defined the dogma: " We define that the doctrine which declares that the Most Blessed Virgin, in the first instant of her conception, by a singular grace and privilege granted to her by Almighty God, in virtue of the (anticipated or foreknown) merits of Jesus Christ, Saviour of mankind, was preserved from all stain of original sin, is a doctrine revealed by God and therefore must be held firmly and constantly by all faithful Christians ".[3]

According to Holweck there is no direct, categorical and stringent proof of the dogma from Scripture,[4] and yet the tradition of Catholic teaching, culminating in the Definition of 1854 is implicitly contained in two texts: the prophetic promise of a Redeemer with explicit reference to His Mother, and the angel's salutation addressed explicitly to Mary on the eve and in the shadow of the Incarnation.

When Adam, the head of mankind, had fallen from his supernatural estate, the Creator promised a redeemer in these words addressed to the devil in the guise of the serpent: " I shall put enmities between thee and the woman and thy seed and her seed." The Hebrew text adds " He [the seed of the woman] shall crush thy head and thou [the devil] shall crush his heel." The Septuagint or Greek text also uses the masculine pronoun (he), even though it directly refers to a neuter noun, namely to the seed of the woman. According to Schuster-Holzhammer's *Handbuch zur Biblischen Geschichte* (I, p. 122, note 2), the Old Itala also used the masculine pronoun. Conversant with all these facts and even preferring the Hebrew version, St. Jerome in his Vulgate rendition retained the feminine rendering which he admitted to be of common usage in the Latin Church, lest by a return to the more ancient Hebrew reading he might shock the faithful. This apparently means that at some time between the first recension of the Old Itala and the current translation used by St. Jerome and diligently compared with the Hebrew, the reading was the one adopted by St. Jerome in the Vulgate. St. Ambrose and St. Augustine insisted on the latter reading and from their day it became the universal and accepted rendering, although we must add that it was consistently interpreted in the light of the more ancient Hebrew and Greek versions.

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[3] Denziger-Bannwart, *Enchridion,* No. 1641.

[4] See *Cath. Encyclopedia,* VII, 675.

The Vulgate renders the passage: " *She* shall crush thy head, and thou shalt lie in wait for her heel " [so as to be crushed]. From a double antithesis a single conclusion is drawn in both the Hebrew and the Vulgate. The Hebrew draws the conclusion from the second, whilst the Vulgate draws it from the first clause. The meaning is the same, but the emphasis is different. The Vulgate emphasizes the antithesis between the devil and *the woman;* the Hebrew stresses that between the devil and the woman's Seed. Correlating the two, one must conclude that even though the woman is to crush the devil's power, it is primarily through her Seed because both Hebrew and Vulgate agree that her Seed (Son) is opposed to the devil's seed. The latter term refers to the devil's evil influence, his power to ruin, and also to the persons he has influenced and ruined. But inasmuch as both texts likewise place the woman herself in opposition to the devil himself, *she must also enact a direct even though secondary rôle in the victory* over Satan and his seed. In this sense she shall crush Satan's power through her Son the Saviour, whom she gave to the world and whom she offered on the cross. Hence the antithesis is between the Woman and her Son on the one hand, and Satan and his power and influence over men on the other. There is question of two sinless ones pitted against and gaining victory over the devil and sin. The Mother and her Incarnate of God over against the father and the children of sin. And the Fathers of the Church, from St. Justin Martyr, Irenaeus and Ignatius of Antioch down the line, almost unanimously interpret the Woman to be Mary, her Seed to be the Redeemer, and the serpent to be the devil. It is futile and meaningless to interpret the serpent as a mere snake. A mere snake could indeed be cursed to crawl the earth and eat the dust, but not in the old Oriental sense of eating defeat and retreating back into hell as an object of horror.

If there be a complete enmity between the Mother and Saviour on the one hand and the devil and his cohorts on the other, then Mary not only shares in her Son's redemptive work but likewise in His sinlessness and immaculate conception. Had she even for a moment been under the taint of original sin she would have been under the devil's dominion at least temporarily and therefore in a sense his temporary friend and ally or partial victim. If this were true, the so-called prophetic promise would not be wholly true. As Christ's redemptive victory was complete over Satan it would also seem that Mary's participative victory should likewise be complete. This implies not only immunity from all personal sin but also exemption from original sin and freedom from concupiscence. Since Christ was immune from sin in His conception, it was most becoming that Mary too should not be tainted even in the womb. Hence a complete immunity implies more than a cleansing in the womb, similar to that of John the Baptist or Jeremiah. It implies an initial fullness of grace or sanctification at the moment of creation and conception. Instead of permitting His mother to fall under the all but universal decree of supernatural disinheritance, He created her in a state of grace, as He created the soul of Adam and Eve, but without their liability to fall. In a sense God owed this unique form of sanctification to the future mother of His Son. Not by a physical or metaphysical necessity but rather by the perfect fitness of things.

The second proof is derived from an analysis of the angel's salutation, as completed and confirmed by the inspired words of Elizabeth. Before Mary realized that she was to become God's own mother, or at least before she explicitly consented to coöperate in the mystery of the Redemption, she was proclaimed " full of grace " and " blessed among women ". The term " full of grace " was used absolutely and without reserve or modification. There is not question merely of being filled with the Holy Ghost, as was Elizabeth the moment God cleansed her son-in-waiting. Nor was it merely a matter of seeing God soon, as Stephen before martyrdom. The Lord is likewise said to be with Mary and she is proclaimed uniquely blessed among women. She is providentially chosen to become the Mother of God. If barrenness among the Jews was considered a curse or at least a disgrace, motherhood was worthy of blessing. Potentially Mary was the Mother of God from the first moment of her existence, yet from eternity in the counsels of God who foreknew that she would voluntarily consent, and because of this predestination and foreknowledge she is now proclaimed blessed among women, inasmuch as she is about to give her " Fiat voluntas Dei, fiat secundum verbum tuum ". The term expresses a unique blessedness given to no other human person, even though it was given in reference to something held in common with women, namely motherhood. But since hers was to be the unique and divine motherhood, it presupposed a unique blessedness and fullness of grace as the *only fitting prerequisite.* Gabriel therefore designated Mary as absolutely and uniquely full of grace and blessed among women. If the precursor St. John leaped with joy at being freed from original sin in the womb at the very approach of the newly incarnate Saviour, surely Mary's soul must have leaped with joy out of the creative hand of God into Anna's womb at her conception. Otherwise John the precursor would seem to have been as equally blessed and as equally full of grace as Mary the future mother.

THE ARGUMENT FROM TRADITION.

Both East and West agreed on Mary's transcendent purity or holiness and they contrasted Mary and Eve in much the same way as Christ and Adam are contrasted. As Eve in conjunction with her husband Adam embodies the principle and source of sin, thus Mary in union with Christ, her Son and her Redeemer, represents the source and principle of grace and virtue. If Eve represents the mother of lost grace, even though she herself was created in original justice, then Mary too, if she is to be an anti-type in the strict sense, must be the mother of grace refound and she too must be created in original justice, like the first Eve, without however losing grace, since she is to be the instrumental cause of its refinding and reëstablishment. If Mary were not created immaculate she would be *less perfect in her origin than Eve.* If Mary who was to become the physical Mother of God and the spiritual Mother of all the living had not been prepared for her mission by an immediate start in life, she would have been less endowed and less prepared than was Eve, the physical mother of all the living. In fact the Fathers put Mary on a par with Eve in the state of original justice. In this sense she is a parallel, not the antithesis to Eve, though it is rather in her fidelity to grace as opposed to Eve's transgression that Mary is the antithesis to Eve.

Justin the Martyr in the second century brings out both the parallel and the antithesis. He speaks of Mary's obedience as undoing the disobedience of Eve. "Eve being (as yet) a virgin and undefiled, conceiving the word that was from the serpent, brought forth disobedience and death; but the Virgin Mary taking faith and joy when the angel told her the good tidings answered: 'Be it done according to thy word'. Thus the First-born of the Father . . . became man through the Virgin, that by the way the disobedience arising from the serpent had its beginning, by the same way it might have its undoing." A remarkable contrast between the instrument of Satan and mother of sin on the one hand, and the instrument of God and mother of grace on the other. If Eve whom God foreknew was to become the purveyer of sin was nevertheless created in original justice, *a fortiori* Mary who was preordained to become the channel of salvation should by the very fitness of things herself be untouched by sin from the first instant of her creation.

Tertullian in the second century contrasts Eve, while yet a virgin, as the purveyer of the devil's word, which was the framer of death, to Mary as the purveyor of the Word of God, which was the restorer of life. Eve had believed the serpent, Mary believed Gabriel: the sin Eve committed by faith (in the devil) Mary atoned for by faith (in the Word of God). Here the contrast is between Eve as instrumental framer of (spiritual) death and Mary as instrumental restorer of (spiritual) life. If the devil used one whom God had created in grace as the direct instrument of sin, surely God would not use one conceived in sin to become the direct, though secondary, instrument of grace.

About 220 St. Hippolytus compares the virginal motherhood and sinlessness of Mary with the indestructible wood of the ark of the covenant: " The Lord was sinless because according to His humanity He was fashioned from indestructible wood, i. e. out of the virgin and the Holy Ghost, and lined within and without with the purest gold of the Logos." Even though this is not the essential reason for the sinlessness of Christ, it shows that the early ages *associated Jesus and Mary in this characteristic juxtaposition,* which according to Bardenhewer was typical of their implicit faith in the Immaculate Conception.

The Oriental poet Ephrem of Syria (+ 373) gives voice to the belief that Mary had been *created, made or constituted, that is, equal with Eve,* even though afterward the one became the cause of our death and the other the cause of our life. Elsewhere he represents the Church of Edessa as apostrophizing our Lord and our Lady: Thou and thy Mother are the only ones (among men) who are *perfectly* beautiful in *every* respect, for there is no spot in Thee, O Lord, and *no taint* in Thy Mother.

Theodotus of Ancyra (ca. 445) contrasts Eve, the instrument of death, with Mary: " God, for the purpose of giving life, chose a virgin most pleasing to Himself and full of grace, who, included in woman's sex, was free from woman's sin, a virgin innocent, *without taint, holy in soul and body,* as a lily budding in the midst of thorns, unlearned in the evils of Eve . . . who was a daughter of Adam but *unlike him.*" That is, the unfallen child of fallen Adam.

St. John Damascene calls Mary the *only blessed one* among women . . . *truly full of grace,* holier than the angels, more exalted than the seraphim, more beautiful than the cherubim, higher than heaven and purer than the sun.

THE PERIOD OF CLARIFICATION.

Without expressly discussing the Immaculate Conception, the East held to it implicitly. For a long time the West was practically ignorant of the implicit teaching of the Eastern Fathers mentioned above. But it is hard to believe that they were ignorant of the implicit tradition in Tertullian, Ambrose, Jerome, Augustine (in reply to Julian of Eclanum and in refutation of Pelagius, the denier of grace).

The feast of Mary's conception, then called the conception of Anna, the grandmother of God, was transplanted from the Byzantine empire (where it already existed about 700) to Naples and Sicily about 840, whence it travelled to Ireland about 900, to Normandy about 1000, thence to Spain and England, before 1066. As Roger of St. Albans, Bishop of Salisbury, and Bernard of St. David's had opposed the feast as celebrated in the monasteries of Saxon England, so Bernard of Clairvaux, Maurice of Sully, Peter of Celle, Bishop of Chartres, and the liturgists John Beleth, Sicardus of Cremona and Durandus of Mende opposed its celebration in the dioceses of Normandy and the monasteries of Europe.

In 1140 St. Bernard vehemently protested against the introduction of the feast into France, or should we say its celebration by the canons of Lyons, not merely because the canons did not have the explicit permission from Rome (as the diocese was without a bishop at the time), but also because he considered the feast itself foreign to the old tradition of the Church and this form of honoring Mary as novel and unwarranted. Holweck seems to think that Bernard was justified in his protest against worshipping the physical and active maternal conception of Anna. But the question arises: Just who was guilty of the erroneous concept of the feast? Was St. Bernard himself clear on the true object and purpose of the feast? Did he actually oppose the feast, in order to clear up the question and thus prepare the way for a better understanding of the doctrine and for a sounder theological basis of the feast? Judging from Bernard's commentary on Ecclesiasticus 10:9: " Why is earth and ashes proud? ", we must say that Bernard could take an extreme physical viewpoint. His reasons for humility are: " What were you? An ill-smelling (filthy) seed. What are you? A vessel full of dung and filth. What will you be? The food of worms." [5]

As St. Augustine at one time puzzled over the problem how the soul, tainted with original sin, could be the creation of the good God, so Bernard seemed perplexed as to how Mary could have a sinless and immaculate bodily origin from an unholy generative act. Augustine, taking too positive a view of original sin (at the time he corresponded with Jerome who set him right on the point), concluded (tentatively) that the soul was generated by the parents. Bernard, apparently taking too positive a view concerning the "filthiness" of the semen and the sensual nature of seminal generation and the consequent "unholiness" of conception itself and its product, concluded that no one except Christ, who was holy before His human conception by the Virgin and the Holy Ghost, could be holy in the act and at the moment of conception. Only virginal and supernatural conception and its product could be holy, thought Bernard. He insinuated, it would seem, that the parents, in and by their generative act, which he assumed to be sinful or at least libidinous, transmitted original sin and concupiscence to their child Mary.

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[5] See Mazl, *Tugendschul*, III, p. 28.

This conjecture of ours is based on the literal meaning of *peccatum*, even though Pesch and Pohle-Preuss interpret the term to mean "concupiscence." Bernard's contrast between *peccatum* and *libido* scarcely warrants Pohle-Preuss translating them as "concupiscence" and "sensual delectation". The latter is merely one form of concupiscence, namely the carnal. There is no real point in asking: "Are we to assume that there was no concupiscence where there was sensual delectation?" The insinuation is that carnal concupiscence or *libido* suggests sin on the part of Mary's parents and that this sin is transmitted to the offspring. How else could Bernard use this form of argument to "prove" that Mary's conception and therefore Mary herself was *not holy*. Pohle-Preuss admit that Bernard considered the generative act and even conception itself unholy. At any rate he quite definitely held that Mary was conceived in original sin and concupiscence and that she was cleansed therefrom in the womb sometime before birth, as was Jeremiah and John the Baptist.[6]

Lest we criticize Bernard unduly for his physical view of conception and its connexion with original sin, let us remember that long before him Leo the Great had written: "Christ alone was born innocent, *because He* alone was *conceived without carnal concupiscence*;" and Augustine himself, even though he held that in Mary there was a mere "similitudo carnis peccati," said in another passage: "Christ alone was born without sin, for the Virgin conceived Him without the embrace of man by the obedience of her mind and not by carnal concupiscence." After Bernard, Alexander of Hales and even St. Thomas uttered somewhat similar thoughts.[7] It seems that Bernard put the cart before the horse and confused the merely physical with the moral. Carnal concupiscence in one's parents is the effect of original sin, but not its cause. It is not even the cause of generation, much less the cause of transmitting original sin to the child. It is merely a concomitant of the act and of its product. The truth is that Christ could not be conceived and born of carnal concupiscence because He could not be conceived of a human father; whereas Mary could have been conceived of a concupiscent or even sinful act on the parent's part. But she likewise could have been conceived without the slightest deordination of concupiscence even in the natural order. But the concupiscence and sin of the parents (even if it could be proved) has no direct bearing on the soul that God created and placed into the incipient body of Mary. Leo and Bernard seem to be positively wrong in ascribing original sin to Mary because she was conceived by carnal concupiscence in seminal generation. Peter Lombard and Anselm held the same, going so far as to hold that Mary was born in original sin and cleansed before her conception of Jesus. The source of physical conception is not the cause of moral contamination, as Saints Augustine, Alexander of Hales, Bonaventure, Albert and Thomas (notably Augustine and Thomas) realized, even though they themselves unduly emphasized the rôle of active conception and of carnal concupiscence in relation to the holiness of the one conceived.

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[6] Bernard's list of Marian prerogatives omitted her Immaculate Conception and her spiritual Motherhood. See *Cath. Encyclopedia,* XV, 468.

Hence we consider Holweck's excuses for Bernard and his criticism of Bernard's critic (Peter Comester or was it Richard of St. Victor?) rather beside the mark.[8] It is not *per se* false to say with Bernard's critic that Mary's flesh needed no purification. The statement is true whether viewed in the light of the later defined dogma or in the light of Bernard's false statement that Mary's flesh (conception) was unholy. Not even her soul needed purification since it was preserved from all sin. She needed redemption but not *after* her conception (except in so far as she needed the grace of perseverance. She was even confirmed in grace.). Sin was absent from the start. Besides, sin affects the body only indirectly, whether considered in the light of cause or of effect. The body's subjection to concupiscence derives from the soul's inheritance of original sin. But if Mary's soul inherited no sin, her body too was exempt from concupiscence. Because her soul as endowed was exempt from the one, the body as united to and informed by the soul needed no purification. Mary was even relatively incapable of purification, though this was the effect of preserving grace. Her body was neither holy nor unholy in its conception as such, but it was holy because of its union with the soul, from which it took its sanctification, since God created Mary's soul in grace. If this interpretation accords with the facts, Bernard was explicitly wrong and his critic implicitly right.

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[7] See Pesch, *Praelectiones,* III, 310, 325, 329.

[8] See *Cath. Encycl.,* VII, 678-679.

Pohle-Preuss [9] claims: "Peter Comester (+ 1179) held the heretical view that Mary needed no *redemption,* because she was *in every way equal to our first parents before the fall.*" Surely Peter did not mean that Mary had no human mother or that she was derived from Adam's unpolluted body, as was Eve. We have an idea that the famous bookworm got the expression from Ephrem's oration on the Mother of God (" omni ex parte simillima originalis venustatis repraesentatio ") which is not heretical. Nor do we agree with Heinrich's justification of Bernard on the score that the Lyons missal had the prayer: " Deus qui *corpus* B. V. M. sanctum praeordinasti et ab omni labe praeservasti." This prayer is not erroneous in the strict sense, unless one interpret it as excluding the sanctification of the soul, from which the body itself was sanctified. It is far more accurate than Bernard's supposition that her soul was tainted with original sin and her body sullied by the sensual active conception of Anna, and we agree with Heinrich that the attempt to derive original sin in the child from the violent sensuality of the generative act must indeed be taken with much salt rather than a mere grain. But Bernard seems to have been one of the worst offenders in this line. Besides, this fantastic idea was not limited to the Fathers (in the broad sense). The Scholastics had their share of it, especially Peter Lombard, Anselm and Bernard. Thus Heinrich's defence is chiefly based on hypothetical grounds and does not face the facts. The facts show that the otherwise great lover of Mary and great saint was in error. And this error is explainable and to a great extent excusable. But why deny it? The one big point in his favor is that his view was tentative and submitted to the better judgment of the Holy See.

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[9] *Mariology,* note 57.

In stating against Bernard that Mary's soul was sanctified before conception *rather than after,* Peter was either guilty of a commonly held false dilemma or he merely wished to deny that Mary had contracted original sin. It is more logical to say that Mary was sanctified either *at the time* of conception or *thereafter.* We can hardly believe that either the canons of Lyons or the monks of Europe quibbled (as did Bernard and Alexander of Hales, for example) about the short space of time that ensued between the procreative act that preceded passive conception and the creative act of God that coincides with conception. In another sense this quibble is the result of confusing procreation and creation as such. But we believe Bernard was more guilty of this confusion than the canons. On the other hand it is not likely that Bernard's critic based this statement of priority of sanctification either on this quibble or on the fantastic notion that Mary's flesh was holy *because forsooth it was derived from some hypothetical extension in time and transmission in space of a portion of Adam's unpolluted body* (before the fall). This hypothesis seems nothing but an impossible attempt to reconcile Mary's holiness with the Manichean or Albigensian vagary of bodily evil as such. But even if Bernard's critic defended this fantastic theory, which is unlikely, that would not prove that the monks and canons of France who paid scant attention to Bernard's protest labored under this false perspective. Until these points are proved, the present writer shall hold that Bernard's critic merely denied that Mary was sanctified *after* her conception or at least that the monks and canons who favored the feast cannot be assumed to have fallen for these fantastic ideas and that in the celebration of the feast, as in the doctrine itself, there had been a gradual clarification. The practical men were somewhat ahead of the theoretical theologians in the matter. At least the practical men won in spite of the endless and sometimes pointless wrangling of the schools of the fourteenth and the fifteenth century, if not to some extent of the previous century likewise. Evidently there was more heat than light and entirely too much hero worship of Saints Bernard and Thomas. And even if the promulgators of the feast did not sufficiently distinguish between the procreative act on the one hand, and passive conception and direct creation on the other, neither did St. Anselm, St. Peter Damian, Peter Lombard, Alexander of Hales, St. Bonaventure, St. Albert the Great. Otherwise all these Scholastics probably would not have expressly opposed the doctrine and the feast.

St. Albert even considered it heresy to honor Mary in her conception, or shall we say before the time the Scholastics imagined that animation took place. Alexander of Hales and practically all the men named above held that sanctification took place not only after conception but also after animation. Albert and Thomas thought that it was shortly *after animation*. But they were wrong about the time of animation. Hence they could hardly hold that Mary was immaculate at the time of conception, as this in their opinion preceded animation by five or seven months. Peter Lombard and Anselm held that Mary was born in original sin and cleansed before her conception of Jesus.

All these men, even St. Thomas, found it very difficult to reconcile the doctrine of Mary's conception without sin with the Pauline statement that in one man all had sinned. If these outstanding philosophers and theologians hesitated in proclaiming Mary immaculate in her conception, it is futile to have expected the monks of Europe and the canons of Lyons to have clarified the issue. But they deserve credit for establishing the feast because they saw no real objection to it. They brushed aside the fanciful and hypothetical and bizarre ideas held by a few. It would seem that they, much like the Greeks who celebrated the feast of John's conception as early as the fifth century and of Mary's conception in the beginning of the eighth century (not universally of course), primarily intended to honor the unique dignity and mission of the Virgin-Mother. But it is also likely that the *Western* monks and the bishops who favored the feast and the faithful who took to it intended to honor Mary's unique and original holiness and her complete freedom from sin, even though they did not explicitly refer to an immaculate conception. The weakening of the argument by comparison with the feast of John's conception does not hold for the West, for its celebration was practically limited to the East and perhaps even generally unknown in the West. Heinrich claims that it existed in individual localities in the West. The present writer does not insinuate that the Orientals of the Middle Ages who celebrated the feast of Mary's conception did not implicitly honor Mary's sinless origin. But it is quite doubtful whether their feast proves it. Kellner sees indications for this doubt in the fact that the Greeks at the present day make light of the feast and seem to celebrate the legendary angelic announcement that the barren would conceive and give birth to the Virgin Mother of God *by means of man and his seed*. Since this legend was derived from the Proto-Evangelium of James and propagated by John of Euboea (the earliest proponent of the feast) and Peter Siclus, there seems to be a thread of continuity between the early and the modern celebration in the Greek Church, but it is just possible that a change of front did take place. Connecting the conception of Mary with the hitherto barren womb of Anna and with an angelic announcement (as a preparation for the ineffable conception of Christ by the Virgin-Mother) does not necessarily prove that the introductory event was looked upon at that time and during the succeeding years as absolutely of little moment. Nor does the validity of the feast depend on the truth or falsity of these minor and secondary objectives. It is only a negative argument, much like Kellner's other point concerning the Greeks' failure to discover specific terms to designate the Immaculate Conception and their failure to propose the question of Mary's immunity from original sin. The latter point is a real difficulty and seems to indicate a slackening of genuine interest on the part of the East. Heinrich alludes to the apparent fact that originally the conception feast of Anna referred to the preternatural impregnation of an otherwise barren womb, which seems to be unhistorical or at least unprovable and highly improbable. But here we answer that this is not an essential difficulty unless it can be shown that in the course of the feast's development the sanctification of Mary's soul was actually excluded. The contrary seems to be the fact. Besides, the universal tradition of doctrine should outweigh one little secondary misconception. But because of these positive doubts we have limited our argument to the Western celebration of the feast, even though the difficulties encountered took a long time to be completely dissipated. The very objections and misconceptions in the West tended to clarify the object and significance of the doctrine and of the feast, even though the latter became a universal obligation in 1568 (not in 1854 as Kellner says), whereas the doctrine was not solemnly defined until 1854. The actual belief was crystallized before 1568. Hence we hold that belief in a doctrine is gleaned not only from spontaneous acceptance but likewise and perhaps more so from the repercussions of said belief and the reactions to its embodiment in festivals, whether these arise in somewhat doubtful fashion or not, provided they gradually become clarified in objective and significance in harmony with the doctrine involved, and whether they remain merely ritual and ecclesiastical or whether they develop into feasts of obligation. The practice of the monks prepared the way for its acceptance in the diocese, the province, the world. The ritual feast led to the canonical feast of obligation.

St. Bonaventure came near to the heart of the problem when he put the question thus: Was Mary's soul sanctified before it contracted original sin, or did she contract original sin before she was sanctified? If he had answered in the affirmative, which he did not, he might have come to the conclusion that prevenient grace is equivalent to preservation from original sin. For if original sin is the result of a fall from the supernatural state of grace, a prevenient grace would have staved off the need of inheriting the original fall and thus have made her immune in her very origin.

St. Thomas came near to the solution when he placed the question: Would not Mary be more perfectly pure if she had not contracted the stain of original sin? But unfortunately he limited such a state of purity to Christ the Holy One who alone was conceived without sin, whereas Mary, so he said, was born without sin. Thomas likewise looked upon purity as a recession from its contrary, rather than the effect of a prevenient grace. He also stumbled over Mary's need of redemption, which he considered a purification rather than a preservation. Even though Thomas called Mary immune from sin, he interpreted this immunity as a receding from something already contracted. He also spoke of even an immune parent transmitting original sin by the act of generation. Above all he thought that Christ alone of the children of Adam was exempt from original sin, as His humanity did not originate, strictly speaking, from Adam, that is, from a human father, but supernaturally from God and virginally from a human mother: " In quo omnes peccaverunt a qua universitate solus Christus excipitur qui in Adam non fuit secundum seminalem rationem." In this connexion he expressed his belief that Mary was sanctified soon after conception and animation (even though he held animation took place months after conception). Hence when Thomas says that Mary was sanctified soon after conception and animation it means the very same as his other expression, " after she was developed in body and soul ". " Beata Virgo non fuit sanctificata nisi postquam cuncta ejus perfecta sunt, scil. et corpus et anima."

Since hardly anyone paid any attention to Friar Nicholas of St. Albans' effort to set St. Bernard right on the matter and since the scholastics followed Bernard, one can truly say that the matter was not clarified before the advent of Duns Scotus. This Franciscan theologian distinguished between Mary's need of redemption and the method God chose. He invented the term " preredemption by preservation ". Previously theologians had been baffled by the so-called universality of sin's dominion. Had they looked at this matter in the light of a divine decree directly affecting the soul instead of as a physical or moral necessity, flowing from seminal generation, they could like Scotus have considered Mary a child of fallen Adam, though not a fallen child of Adam: physically descended from Adam but spiritually preserved from his guilt. Had they realized that redemption does not necessarily follow but may forestall and prevent supernatural disinheritance and original sin, they would have stumbled on to Scotus's idea much sooner. His distinction between the universal need of grace and redemption (by every child of Adam except Jesus) and actual loss of grace, left room for Mary's singular and unique exemption. Mary was indeed a child of fallen man and even a product of seminal generation, but that did not prevent God from preserving her soul from the fall by a unique endowment at the first moment of her conception. One need not exist prior to conception, as did the Son of God from eternity, nor even derive from a virginal and supernatural conception (as did Jesus in His human nature) in order to be thus preserved. It was sufficient that sanctifying grace be infused at the first moment of creation. Scotus discarded, it would seem, the old and outworn Aristotelian theory that animation occurred during the late embryonic stages, was it at the fifth or seventh month, and he likewise placed animation simultaneously with conception.

In the order of nature Mary was indeed a child of Adam but in the order of time and of grace she was not one of the fallen children. She was preserved from the fall by the grace of preservation. Where grace anticipated, sin took no hold. Sin was excluded the moment God created her soul. In the order of nature Mary required sanctification not because she had contracted sin, as all other human persons contracted it, but in order to be preserved from the fall. Only in the order of logic does sanctification either precede or follow creation or animation; in the order of time, sanctification takes place either at the time of conception or afterward. In Jeremiah and John it followed animation and preceded birth; in Mary, the unique exception, sanctification took place simultaneously with her physical origin as a human person, namely when God created her soul and joined it to her body at the moment of its conception.

Scotus used Eadmar's phrase, " potuit et decuit, ergo fecit," in propounding the likelihood of preredemption. Since God could have created Mary in such a way as to preclude the necessity of expelling original sin, there seems to be no reason why He should not do so in Mary's unique case. As preredemption appears the ideal and most becoming way, it seems to have been the actual method God chose. Since God actually planned to make her His own perfect mother, He had to create her sinless; otherwise she would not have been the most perfect mother nor a fit instrument by which the Redeemer should come to man.

This argument of Scotus, though not a stringent proof, seems to be something stronger than a mere " potuit et decuit, ergo fecit ". It is a theological argument based on Mary's unique relation to God.

But it is weakened by a further supposition. The most perfect Mediator must have a most perfect act or method of mediation in regard to some person on whose behalf He exercises His mediatorial office. But Christ is a most perfect mediator. Therefore He must have had some perfect mediatorial relation with some unique person. This unique relationship was with His own predestined Mother, whom by a unique act of redemption He preserved from original sin. As an argument it is valid. But if taken as an argument of intrinsic necessity on the part of God or even on the part of redemption it lacks cogency. In as much as adequate redemption depended on the essential dignity and power of God rather than on any particular act or method of redemption, theologians say that only a God come to earth could have redeemed man, no matter what method He choose to come or what method to redeem. But since God actually chose to do so through a human mother, morally and psychologically a most effective way, He owed it immediately to her (as mother) and ultimately to Himself (as God) to create her in a state of perfection. In this sense God owed it to Himself to be born of one who was never under the sway of Satan, one who knew no sin or corruption in body or soul. Since according to Scripture tradition He chose to make her perfect in grace, what method more apt and effective could He have designated than the unique method of preredemption in harmony with her quasi-infinite dignity of Divine Mother? Hence it is more logical to deduce the perfect method of Mary's redemption from her dignity and providential mission rather than from the mere theoretical idea of perfect mediation as such.

Understood in this sense Scotus's so-called overstatement need not blush for shame alongside of St. Thomas's consistently held (according to Pohle) opinion that a sinless conception on the part of Mary would have derogated and detracted from the dignity of Christ as Redeemer. The fact is that sinlessness rather enhances the redemption of Mary. It is a unique form of redemption. It is a unique partaking of the divine nature, though not in the literal sense. Otherwise sinlessness would be limited to a divine person. St. Thomas writes: "It may be said that under Christ, who as the universal Saviour needed not to be saved, the Blessed Virgin enjoyed the highest measure of purity. For Christ in no wise contracted original sin, but was holy in His very conception. . . . The Blessed Virgin, however, *did contract original sin,* but was *cleansed therefrom before* *her birth*" (Pohle-Preuss refers to Summa Theolog. 3a, qu 27, art. 2, ad 2). In the first statement St. Thomas seems to make the perfection of redemption depend, though not essentially, on the previous imperfection and sinfulness of the person to be redeemed rather than on the grace of redemption as such. He assumed that the granting of grace had to be or at least was preceded by the incurring of original sin. Hence he apparently correlated the dignity of the Redeemer with the sinfulness of the redeemed and the need of redemption with the imputation of contracted guilt. One need not however assume original sin in Mary to maintain her inferiority to Christ, since dignity is derived from the person and not from the action as such. Christ is infinitely above Mary not because of His sinlessness but because of His divine nature and divine Personality. Because His human nature was hypostatically united to the Divine Person, its dignity is higher than the perfect and sinless and immaculate, but purely human personality and nature of his Mother. Hence St. Thomas's last two statements are positive and without warrant. The Bible nowhere warrants the positive conclusion that Mary was conceived in sin and cleansed before her birth. This is merely a conclusion drawn from the general and universal and all too generalized statement of St. Paul: "In one man all had sinned." Stretched to the breaking-point it would include Christ. Taken literally it would include the Mother of Christ. Here we see the need of a teaching authority to check up on unwarranted interpretations and conclusions. Theologians can well learn to beware of universal positive statements based on one text. Obviously St. Paul must be interpreted in the light of two other texts: "Hail full of grace" . . . "Blessed art thou among women"—as these have been interpreted by the Church, not by the most brilliant of theologians. Even though Saints Leo the Great, Anselm, Peter Lombard, Bernard, Peter Damian, Bonaventure, Albert and Thomas erred on the Immaculate Conception, as Saints Chrysostom, Basil and Cyril of Alexandria erred concerning her sinlessness; even though during the period of doubt and clarification the doctrine of Mary's sinlessness was not carried out to its logical conclusion—for sinlessness presupposes and implies immunity from concupiscence, and this in turn presupposes immunity from original sin—nevertheless the two stand or fall together. Pohle-Preuss, we fear, are not accurate and precise, in assuming that the East whilst doubting Mary's sinlessness held fast to her Immaculate Conception. Perhaps they mean the East in general. We fail to see any quotations from Chrysostom, Basil and Cyril of Alexandria on her Immaculate Conception. The men who doubted her sinlessness logically had to question either her Immaculate Conception or her perseverance and confirmation in grace. Those who implicitly held her Immaculate Conception based it on her sinlessness or at least on her fullness of grace. This holds for certain in the West and very likely in the East too, where most of the Fathers held to both doctrines implicitly, since there had been little occasion to defend these truths except perhaps indirectly and in connexion with the Christological heresies. Here the defenders emphasized the Divine Personality of Christ and the virginal motherhood of Mary. St. Jerome and others in the West had been called upon to defend the perpetual virginity of Mary against Jovinian. In the East Mary's sinlessness was taken for granted and held implicitly without doubt until Chrysostom, Basil and Cyril of Alexandria cast doubts upon it. At this time Augustine and others in the West were quite clear and definite on Mary's sinlessness and more or less vague and indefinite about the Immaculate Conception. Augustine's authority on Mary's sinlessness likewise overshadowed that of Chrysostom, Basil and Cyril.

The implicit tradition of both East and West concerning Mary's holy and spotless origin is summarized briefly by Pope Innocent III: " Hail (*Ave*) because through thee the name of *Eva* is changed. Eva was full of sin, but thou (*Ave Maria*) art full of grace; Eva withdrew from God, but God is with thee; Eva was cursed, but thou art blessed among women; through Eva death entered the world, through thee life returned." The meaning of all this is that as Eva was the agency of original sin which is the occasion and incentive to actual sin, so likewise Mary is the agency through which Christ the life of men came to us. Theologically, original sin is imputed to Adam, the responsible head of the race; so too Christ, the second Head, is the Redeemer. But why should the Redeemer take the fleshly instrument of salvation from Mary, if she had at any time been an instrument of concupiscence? Why should

God who could fashion a sinless mother of grace choose one subject to sin?

At one time Luther himself, who lived midway between Scotus and Pius IX, stressed the Catholic argument that Mary could not rightly be styled "blessed" in the scriptural sense if at any time she had been subject to malediction, or under the actual curse of the "law of sin". Mary's fullness of grace and her singular and unique blessedness among women logically presupposes the absence of or initial freedom from the slightest taint of sin and *hence also from its source, namely concupiscence and ultimately from the latter's source, original sin.* The absolute freedom from *all taint* therefore implies a supernatural preservation from original sin at the very moment of her divine creation and human conception. Anything less than an Immaculate Conception could not render Mary unique in blessedness and singularly full of grace.

THE COUNCILS.

Having reviewed the unquestioned *implicit* faith of the Patristic age in the Immaculate Conception and briefly looked over the period of doubt and gradual clarification from the twelfth to the fifteenth century, let us see what the Councils held.

In 1439 the schismatic Council of Basle, in answer to a petition from the theological faculty of Paris stated in its 36th session that the doctrine holding that Mary by a special gift of grace had never been subject to original sin, was pious and in harmony with the worship of the Church, the Catholic faith and the teaching of Holy Scripture. This was explicitly equivalent to an immaculate conception.

In 1476 Sixtus IV granted indulgences to all who recited the canonical office or assisted at the Mass of the Conception of the Immaculate Virgin. He likewise threatened with excommunication all those of either school who charged their opponents with heresy (since the Church had not yet officially decided the debated point). There is no question but that Sixtus IV was definitely in favor of the doctrine. He was following his own Franciscan tradition as clarified by Scotus. In this way the feast called "Conceptio Immaculatae vel Praelibatae Virginis" was adopted into the diocese of Rome and introduced into the (Roman) calendar, breviary and missal, but only as an ecclesiastical feast, not one of obligation in the canonical sense.

The Council of Trent (ca. 1540) reinforced the constitution of Sixtus IV and declared that in its decree on the universality of original sin it does not intend to include the Blessed and Immaculate Virgin Mary.

In 1567 Pius V condemned Baius for holding that the Blessed Virgin was not immune from original and actual sin, in punishment of which she, like the rest of men, except Christ, had to die. Baius not only denied Mary's Immaculate Conception and her sinlessness but also held that her death was a punishment due to her own tainted soul. In condemning this threefold error, Pius indirectly declared Mary *immaculate in her creation, sinless in her life* and *free from death's dominion.* In 1568 Pius V extended the feast of the Immaculate Conception to the entire world and made it a holiday of obligation for all. Kellner holds that it became of obligation in Spain in 1644 and not of universal obligation before 1854. The latter statement is erroneous.

On 8 December, 1661, Alexander VII subjected all the writings against the Immaculate Conception to the rules of the Roman Index.

In 1854 Pius IX formally defined and promulgated the doctrine as a dogma of divine and Catholic faith to be believed by all Christians, under pain of heresy.

The Theological Argument.

All the orthodox theologians who because of Mary's need of redemption argued against the Immaculate Conception—from St. Bernard to St. Thomas—admitted that the Blessed Mother was *born* free from sin, and most of them, except St. Bernard, admitted that she was free from all concupiscence. Although they defended her unique dignity of divine motherhood, they practically put her on a level with John the Baptist who was sanctified in the womb. They not only imagined that one had to be conceived in original sin in order to be redeemed, but they also failed to see the relation between Mary's preördained sinlessness and the moral (not absolute) necessity of being sinless from the very start. Pohle-Preuss writes: "According to St. Augustine, original sin is related to actual sin as cause to effect.

Personal sin mostly originates in concupiscence, which in its turn is a penalty of original sin. Hence the absence of one implies the absence of the other. Mary never committed actual sin, consequently she must have been conceived without original sin." It is theoretically possible that one who is conceived and born immune to sin can commit a sin of pure malice against God, similar to Satan's sin; but the very idea is preposterous when applied to Mary, because of her superabundant initial grace plus the gift of perseverance and confirmation in grace. On the other hand, one who is predestined to be the sinless mother of a Divine Person taking flesh, absolutely speaking could have been subject to original sin, freed therefrom in the womb and then given so much grace that the free will would have been entirely overpowered and forced to be good. But this concept seems repugnant to the idea of free will and also to our conception of worthy divine motherhood. Christ chose to come from sinful *remote* ancestors, including even Rahab the harlot and David, the adulterer and murderer; but it is almost inconceivable to our sense of propriety that His very Mother should have had the " least shade of thought to sin allied " or the least evil concupiscence. Therefore she must have been immaculate in her very origin; otherwise she would either lack freedom of will or absolute moral sinlessness during life. In either case she would not fit in perfectly as the one unique Mother of the Divine Logos. And there is no reason to think that God should take as Mother one who was not perfectly suitable to the end for which He predestined her.

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IN SPIRIT AND IN TRUTH.

THE RELIGIOUS ATTITUDE TO LIFE goes deepest into the structure of human nature. External conditions may vary from the rudiments of primitive civilization to the complicated organization of modern cities; men may alter from place to place the pattern of human life almost beyond recognition; human pursuits may be so many and so varied as to leave no apparent margin for the eternal quest. But all the time in some deep hidden ground of the human spirit the living seal of God is marked; man is caught in the web of God's creative action. The fact is that man does not cease to belong to God even when he thinks himself his own and maps out his life in his designs and lives according to his own devices.

If the religious question then is not the first and last of all those problems that men must face, it is wholly unworthy of reflexion. Some have ventured the opinion that religion is without objective validity. If that is so, then the problem of religion is entirely meaningless. But in such event, how account for the enduring presence of all the varied manifestations of men's beliefs? Why those ceremonies, prayers, sacrifices; why those temples, whether the little African fetish-hut in the African bush or the more inspiring structures amongst the haunts of civilized men? An ordinary dictionary-definition says that religion stands for an " habitual, all-pervading sense of dependence on, reverence for, and responsibility to, a higher power." Who will deny the fact suggested by this definition that in every clime, in every age, beneath every sky, men have always evinced an interest in " higher powers," in the divine?

A converted native African once made a significant comment on the words, " The heathen in his blindness bows down to wood and stone." " In his *blindness?* " he queried, and answered, " No—in his *hunger*." There is a significance in the emendation, for there is a hunger of the spirit as well as of the body. What are the ceaseless manifestations of the religious impulse, distorted though they be, but the ceaseless cry of man's insatiable hunger for his God? The one invincible thing in human nature, no matter how we explain it, is man's desire for God. That desire may be dormant and unawakened, it may be fitful and vacillating, it may drive humanity in its hunger to many things ungodly, but it is ever there, is ever operative, and needs to become aware of itself. From the human side, the success of religion depends upon this desire for God, its true direction, and its satisfaction.

"No man," remarks St. Bonaventure, "is in any way disposed for divine contemplations which lead to mental transports and unheard-of things, unless he be, like the prophet Daniel, a 'man of desires.'"[1] "Without desire," says St. Thomas, "it is unthinkable that in adults the spiritual life should begin to be."[2] The Gospel incident of the Samaritan woman at the well of Jacob is a perfect illustration. Jesus said to her: "If thou didst know the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water."[3] The woman was merely puzzled by His reply: "the natural man doth not accept the teaching of the Spirit of God."[4] But psychologist that He was, the Master suddenly awakened her interest and curiosity: "Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become a fountain of water springing unto eternal life."[5]

The interest aroused proved, as He expected, a prelude to desire. The Master was unearthing springs of spiritual desire in this Samaritan woman. To this end He mentions just the two things most likely to bring about the intended effect. He suggests the wondrous nature of the gift and focusses attention upon Himself, the Giver. When, in a little while, He had convinced her of the miraculous powers of the Man she saw before her, the One who so clearly saw into her past unsatisfying draughts from the wells of life, the gift of "living waters" was beginning to have some meaning. Until then she was thinking only of the waters in the wayside well. It is interesting to follow the trend of the conversation. It seemed to be a communication between the inhabitants of two radically distinct worlds. The woman was thinking of Jacob's well; the

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[1] *Itinerarium mentis ad Deum,* Prol.

[2] *In Joannem,* c. iv, lect. 11.

[3] John, iv, 10.

[4] *Loc cit.*

[5] *Loc cit.*

Master kept on talking in figurative terms such as might have been used by Hebrew prophets: " My soul hath thirsted after the strong living God." [6] The marvel is that the conversation seemed to make sense at all, she speaking materially and He spiritually, but that is only proof how aptly the thirst of the soul for God is symbolized by the body's thirst for water: " As the hart panteth after the fountains of water; so my soul panteth after thee, O God." [7] There was a difference, however, and the Master was at pains to show it, for this difference would serve as a transition for His listener. " Everyone that drinketh of this water shall thirst again." The same would not be true, He insisted, of the " living waters " which He would give.

There is a slight difficulty here. The promise of never thirsting was held out as an incitement. Yet, would not the Master's own intentions have been defeated if the woman did not thirst more and more for the " living waters "? Is not Scripture itself explicit? " They that eat me, shall yet hunger: and they that drink me, shall yet thirst." [8] True psychology convinces us that while men know the disappointment of satiety in the satisfaction of their corporeal needs, there is a certain elusiveness about spiritual endeavors that forbids complete possession and sets men's faces toward eternity

> For ever wilt thou love, and she be fair.

The solution lies in the distinction that obtains between the dual form of desire that appears in the life of man. In presence of things corporeal human thirst is easily awakened; such things present themselves to senses and to the mind; men avidly grasp at them, only to know the meaning of decay which inevitably follows completion in this world of change. No sooner are such things possessed than men tire of them and seek new sensations. Of the thirst for spiritual things, however, it is characteristic that unless experienced somehow, desire lies dormant and unawakened. " He that hath an ear, let him hear what the Spirit saith; " only to him that hath shall be given, and he shall abound. Spiritual delights have no appeal except for those who have some experience of them. Once possessed, they remove the thirst for other things. It is true that he who tastes of them does not thirst, but it is also true that their chief effect is to inflame desire for a fuller and richer possession of the joys of spirit. So it is also true that spiritual thirst in this life is quite insatiable; only in eternity will it be fully satisfied: "They shall be inebriated with the plenty of thy house, and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life."[9] The success of religion, with all that religion means for life, depends on awakening this spiritual form of desire, of indicating the true forms of its expression, and on directing it to the Fountain of "living waters". For once spiritual desire is lighted up in man the goal to which it leads him is dimly apprehended. Like the psalmist who thirsted "after the strong living God," humanity feels impelled "to go over into the place of the wonderful tabernacle, even to the House of God."[10]

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[6] *Ps.* 41:2.

[7] *Ps.* 41:1.

[8] *Eccl.* 26:29.

A wide survey of religions that have reached some degree of vitality reveals the forms that this approach to God most usually assumes. In the first place, we have the manifestation of the religious impulse in rites and ceremonies: these go to constitute the cult, whether individual or social, with which God is worshipped. In the second place, there is the knowledge of things religious which supposedly guides and directs the use of rite and ceremony: we may call it the intellectual content of religion. But there is a third element in every vital religion, the deepest thing in religion, which is the attitude of soul that underlies both cult and knowledge: this we may call the mystical element.[11]

It is not difficult to see that this mystical and hidden element, the deep attitude of the human mind and spirit, is the really vital thing for religion. Without it, what is there to express in rite and ceremony? What purpose does the knowledge-content of a living religion serve, if not to direct the spirit into contact with the object of its worship? If the religious relation is so deeply imbedded in human nature, must we not take account of that relation to its object, must we not admit that the reaching out of man to the divine, his contact with the object of all desires, his experience of God, is the vital source of every manifestation of religion in the history of the human race?

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[9] *Ps.* 35:9, 10.

[10] *Ps.* 41:5.

[11] *Von Hügel, Readings From,* Ed. by A. Thorold, pp. 21-26.

Without a light to guide its progress in this obscure region of the spirit, however, it is not difficult to surmise how perilous for man may be this hunger for the divine that he has always experienced in his soul. Moreover, when we recall God's supreme position and envisage man's approach to Him in religion, is it not natural to await God's own directions? With God lies the destinies of human life in time as well as in eternity; to Him belongs the right to dictate to man the manner of man's approach to Him. At no period did God leave humanity to its own devices where religion was concerned; the light of revelation was given to His chosen people. " He created in them the science of the spirit; he filled their heart with wisdom and showed them both good and evil." [12] In the same context there is the significant remark, " He set his eye upon their hearts," so that men might see with the eyes of God and, seeing, be filled with desire for Him. In the fullness of time God spoke to men through the mouth of His Son, Jesus Christ, and it was then that the authentic ideal of the religious approach was set out for men in its true splendor and attractiveness.

The new message for humanity was in the Master's mind as He spoke to the Samaritan woman. She had certain theological difficulties and she voiced them. " Our fathers worshipped on this mountain; yet ye say that the right place for worship is at Jerusalem. Jesus saith to her, 'Woman, believe me, the hour cometh when neither on this mountain nor at Jerusalem shall ye worship the Father. Ye worship that which ye know not; we worship that which we know, for salvation is from the Jews. But the hour cometh and now is, when true worshippers shall worship the Father in spirit and truth. For indeed the Father seeketh such worshippers. God is a spirit: and those who worship him must worship him in spirit and truth.' " [13]

Various interpretations have been given of this reply of the Master. St. John Chrysostom suggests that our Lord is emphasizing the preëminence of Christian over both Hebrew and

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[12] *Eccl.* 17:69.

[13] John 4:19-25.

Samaritan worship. Just as the Jewish form was more correct than that of the Samaritans, so the Christian approach to God will predominate over both: Jewish worship was chiefly external and legal in character, while that of Christians is inward and spiritual, and, besides, the ceremonies of the Hebrews were merely figures of the truth contained in Christianity. It is part of the universality of the Christian religion, says St. Thomas, that uniting Jews and gentiles it should transcend the legal ceremonies of Jewish cult and obliterate the idolatry of the gentiles so that all men should be brought into the unity of true worship: "For he is our peace, he hath made both (Jew and gentile) one, and hath broken down the dividing barrier of enmity. He hath brought to naught in his flesh the law of commandments framed in decrees, that in himself he might create of the two one new man, and make peace and reconcile both in one body to God through the cross, slaying their enmity in his own death." [14]

It is also possible, remarks St. Thomas, so to read the texts as to learn that the Master here is inculcating the two fundamental conditions of all religious approach to God. Such an approach must, on the one hand, be spiritual, seeing that God is a spirit and must be worshipped with true fervor of the spirit; and, on the other hand, such worship must spring from truth, it must represent a union of outward action and inward dispositions so entirely absent from the fictitious ostentation of the Pharisees at street-corners. Besides, did the Samaritans believe in a God localized, so to speak, exclusively on their mountain? It is clear that the Jews, recipients of God's revelation, knew better. But even the Jews themselves suffered the limitation of all prefigurings: their lights must flicker out like stars when the Sun appears—in that hour that then was—when God's authentic Exponent had come to earth. St. Thomas very wisely indicates that if religion is to be in truth, it must be inspired by faith, without which, he says, no spiritual fervor is of avail for eternal life.[15] And faith in Christ is faith in Christ's ordering of men's relations to God by means of His Church.

[14] *Ephes.* 2:14-16.

[15] *In Joannem, loc. cit.*

It is natural to expect that the threefold element discernible in all religion will also appear in this Church which is God's appointed custodian of the religious life of humanity. For rite and cult there is the official liturgy of the Church; the intellectual content of religion, the deposit of the Faith, is in the keeping of a living infallible teaching power; the hidden mystical element will be found in the Church's vital union with Christ by the presence in it of the Holy Spirit. For rightly, says St. Thomas, the grace of the Holy Spirit is called "living water" since grace is so given by God to men that with it is also given the very Source of grace, the Holy Spirit; by Him indeed is given all grace there is, since He is the inexhaustible Fountain of the streams of grace that vivify the Church: "For the charity of God is poured forth in our hearts through the Holy Spirit who hath been given us."[16]

If religion is to be in spirit and truth, accordingly, the presence of this threefold aspect of man's approach to God will shine forth in true harmony and beauty. The existence of certain heresies reminds us that exaggerations of one or other are not absent from the history of the Church. For my present purpose I need only refer to the typically Protestant exaggeration of the mystical or hidden element in an effort to rid humanity of the institutional character of Christianity. This idea of the solitary individual soul, uprooted from the soil of the Mystic Body, the Church, is so much in evidence that the road is open to all kinds of mysticism that are false and perilous. It is a pity that one must protest against such aberrations. But it is easy to exaggerate the individualism of the mystics of all ages and to forget that it was entirely alien to their thought to look upon themselves as isolated from the Church in their approach to God.[17] The greatest mystics, St. Francis, St. Theresa, St. Catherine of Sienna, St. Ignatius, were men and women upon whose heads the waters of the Church's baptism flowed, whose lives were nourished at the Church's sacramental sources, and whose dying breath was one of gratitude to the Church whose doctrine had been their light, whose life had been their strength, and whose Eucharist had been the Bread of Eternal Life.

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[16] *Roms.* 5:6; cf. *In Joannem, loc cit.*

[17] May I refer to my book, *Where Dwellest Thou?* (Browne & Nolan's, Dublin), for further developments of this idea?

The Catholic mystic is not condemned to experiment in darkness. Explorers have gone before him, all chanting the glory and diversity of gifts that come from "the one and the same Spirit, who apportioneth severally to each as he will."[18] But it is not enough to possess certain gifts, without the Giver. For should it happen, says St. Thomas, that one possess certain gifts of the Holy Ghost and not be in possession of the Spirit Himself, then the water is cut off from its source; it is like the dead water collected into cisterns and not like the living water that gushes forth from springs. "But wilt thou know, O vain man, that faith without works is dead."[19] Union with the Source of living waters is the primordial condition of all vital religion. Without this union, religion when it is not a merely external showing tends largely to be a matter of speculative curiosity. If religion is to be in spirit and truth it must possess the gift of God, and, with the gift, the Giver, the Spirit of Christ, whose rôle it is to continue in the present time the work of Christ who on the great day of the feast in Jerusalem stood forth and cried aloud: "if any man thirst, let him come to me, and let him drink. Who so believeth in me, as the Scripture saith, 'Out of his belly shall flow rivers of living water.' This he said of the Spirit, which they were to receive who believed in him. For there was not as yet the Spirit, because Jesus was not yet glorified."[20]

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[18] I Cor. 12:11.

[19] St. James 2:20.

[20] John 7:38, 39.

THE SOUL OF THE MYSTICAL BODY.

"IF ANY ONE LOVE ME, he will keep my word, and my Father will love him, and we will come to him, and we will make our abode with him."[1] "Know you not that you are the temple of God, and the Spirit of God dwells in you?"[2] These and other scriptural passages prove beyond dispute the indwelling in man of the Triune God. Not only do the Son and the Holy Ghost—the two Persons who have been sent—take part in this indwelling, but also the Father, who has no mission, makes His dwelling in man. Petau taught erroneously that the divine indwelling by grace is the personal and exclusive prerogative of the Holy Ghost but in reality all works of the Blessed Trinity *ad extra* are common to all three Divine Persons.

However, this indwelling is in a special way attributed to Christ and more especially to the Holy Ghost. Concerning Christ one must carefully bear in mind that, while the indwelling in man is common to the three Divine Persons, one thing belongs exclusively to Christ, namely, the actions He performed as God incarnate in paying the price of man's redemption. He alone is the Saviour of the human race. In conjunction with the Father and the Holy Spirit He justifies and sanctifies man but He alone, through His passion and death, is the *meritorious* cause of these divine communications.[3]

The doctrine of the Mystical Body with Christ as Head and the faithful as members is assumed as indisputably clear. The quotations from St. Paul and St. John, the writings of the Fathers, the declarations of Popes, the common opinion of theologians, the definitions of councils, leave no room for dispute. Perhaps, however, it would not be amiss to recall to mind the functions which Christ, the Head of the Mystical Body, performs, in order to make clearer by contrast those assigned to the Holy Spirit. The expression *In Christo Jesu* appears with greater frequency than any other formula in the New Testament: one hundred and sixty-four times in St. Paul, and twenty-four times in St. John. Such texts declare that the faithful are crucified with Christ, plunged into death with Him, dead with Him, buried with Him in baptism, risen with Him. They speak of the members of the Mystical Body as clothed with Christ, freed from the bonds of the old Adam by baptism and united to Jesus, as being *con-corporeal* with Christ. Christ gives to all superabundant life and of His fullness all receive grace. St. Peter declares that Christ makes man *partakers of the divine nature.* St. John says He gives *power to become the sons of God.* Such are the operations in the Mystical Body attributed to Christ.

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[1] John 14, 23.

[2] I Cor. 3, 16.

[3] Cf., *The Doctrine of the Mystical Body of Christ: According to the Principles of St. Thomas*, Abbé Anger, translated by the Rev. John J. Burke, pp. 78-79.

It is appropriate now to consider the operations of the Holy Spirit, but, first of all, recalling to mind the admonition against the fallacy of maintaining that these operations belong exclusively to the Third Person. The divine life which is the result of membership in the Mystical Body is a work necessarily common to the entire Trinity, since this, too, is an operation *ad extra.* Common though this operation may be to the Three Persons it will yet be useful to bring out especially the rôle *attributed* to the Third Person.

The Abbé Anger with St. Thomas as his guide recalls certain scriptural passages concerning the Holy Ghost: " The Holy Spirit dwells in us, not only by the created gift of peace, but substantially, and in His own Person. . . . Thus being substantially present in us, the Holy Spirit, says St. Thomas, achieves in us works divine and in every way like unto those of Christ who is God. The Holy Spirit sanctifies. ' You are marked; you are sanctified; you are justified in the name of our Lord Jesus Christ and in the Spirit of our God.' [4]

" The Holy Spirit has the power to raise from the dead, even as Christ has the same power. The Holy Spirit speaks through the Saints as Christ speaks through them. To the Holy Spirit belongs filial adoption even as it also belongs to Christ. The Holy Ghost endowing us with the divine friendship first of all takes away sin and removes every obstacle to an intimate loving union. Through the Holy Spirit, the substantial Love, we are adopted as children of God. And this in so perfect a way that we become sharers in the divine nature. All the enemy powers, which had made of the Mosaic Law ' the way of sin and the instrument of his reign' have been shattered by the Holy Spirit."[5]

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[4] I Cor. 6:2; II Thess. 2:12.

Apparently there is here an almost perfect identity and confusion with the operations of the Head, Christ. To Christ has been equally credited the same operations here attributed to the Holy Spirit. What, then, is precisely the point of distinction? If Christ is called the Head and His functions are identical with those of the Holy Spirit then must not the latter Person be likewise termed the *co-Head,* the *co-Princeps* as Cajetanus and others would have? No, there must be and is a distinction. The distinction lies in the fact that the Holy Spirit comes to the members of the Mystical Body through Jesus Christ, its true Head. Christ has given Him to man even as He promised.[6]

Cardinal Manning in his book *The Temporal Mission of the Holy Ghost* cites Suarez, who in his turn[7] determines the diversity in the duties of the Two Persons having missions: "And here we may note a distinction between the mission of the Word . . . and this mission of the Spirit. . . . The mission of the Word was accomplished without merit, solely through the love of God, according to the words of St. John—God has so loved the world as to give His only begotten Son; but the mission of the Holy Ghost has been given *through the merits* of the Word; and, therefore, the Spirit was not given before Jesus was glorified. Wherefore Christ Himself declared, saying, 'I will pray to the Father, and He will send you another Advocate.'"

The Very Reverend Adolphe Tanquerey, S.S., with even greater force explains this same concept: "Nor can this twofold action of the Holy Ghost and of Christ work at variance. On the contrary, one completes the other. The Holy Ghost comes to us through Christ. When Jesus was on earth His holy soul possessed the Spirit in all its fullness, and by His actions and above all by His sufferings and death He merited for us the communication of this same Spirit. It is, therefore, because of Him that the Holy Ghost comes now to impart to us Christ's life and virtues and to make us like unto Him. Thus we see how on the one hand Jesus being man could alone be the head of a mystical body composed of men, since the head and the members must be one in nature; and we see on the other hand how as man He could not of Himself bestow the grace required for the life of His members. This the Holy Ghost does, but He does it in virtue of Christ's merits. Hence, we can say that this vital influx takes its origin in Christ in order to reach His members." [8]

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[5] Anger, *o. c.,* pp. 115-118 passim.

[6] Cf. Anger, *o. c.,* p. 79.

[7] Comment. in Primam Partem D. Thomae, lib. XII cap. 6, sect. 26, De Missione Personarum.

This apparent identity and confusion of the functions of the Head, Christ, and the Holy Ghost being thus removed or at least explained it is now appropriate to consider the speculative question of the more fitting designation of the work performed by the Paraclete in the Mystical Body. The opinion that the Holy Spirit is best termed the Soul of the Mystical Body has a number of worthy opponents. First of all Cardinal Cajetanus, as stated above, was greatly impressed by the fact that the work attributed to the Spirit is so all-important, so intimate, so essential, that at times it is apparently likened and confused with the workings of Christ the Head. He is so struck by this apparent identity of the work of Christ and the Spirit that he terms the latter the *coprinceps* in the Mystical Body.[9] Is the Holy Ghost, then, like Christ, to be termed the Head? The answer must be in the negative, for the Holy Spirit, granted even His most intimate relationship with the Mystical Body, is not one with man. He was not made incarnate. Christ, through His Incarnation became one with the human race and bridged the infinite distance between divinity and humanity. As God he is immeasurably above men but as the Word incarnate He became one with the members of the Mystical Body and herein lies His best claim to being the Head of that Mystical Body.[10]

Now, however, consideration must be given to the objections of a larger number of authorities who, following the designation of St. Thomas, assign the operations of the heart to the Holy Ghost in His work in the Mystical Body. The Angelic Doctor says: " . . . the head has a manifest prominence with respect to the other exterior members; but the heart has a certain hidden influence. And therefore the Holy Spirit, who invisibly vivifies and unifies the Church, is likened to the heart; to the head, however, is likened Christ Himself. . . ." [11]

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[8] Tanquerey, *The Spiritual Life*, translated by the Rev. Herman Branderis, § 145.

[9] Comm. in Art. 1, Q. 8, III pars.

[10] Cf. Raoul Plus, *In Christo Jesu*, p. 41.

Fr. Raoul Plus, S.J., has the following after his rejection of the possibility of the Holy Ghost being likewise termed the Head: " We would willingly say with St. Thomas: If Christ is the Head of the Mystical Body, the Holy Spirit may be considered as its heart . . . The heart is the organ which by the rhythm of its successive beats sends the blood to the different parts of the body, including the brain. The Holy Ghost is very exactly named ' the heart of the Church ' for it is He who distributes grace to all the just including our Lord. . . . More than this, the heart is a concealed, invisible organ, altho continuous and dominating in its action. So with the Holy Spirit; and to perceive His action in a soul, we must listen attentively and for a long time." [12]

Abbé Anger who *ex professo* follows the principles of St. Thomas in his exhaustive work *The Doctrine of the Mystical Body of Christ* states: " If Christ is the Head of the Mystical Body, the Holy Ghost who is the bond and seal of the eternal union between the Father and the Son, is the *heart* of the Mystical Body, its principle of life, of movement and cohesion between the members and the Head, and of the mutual relation of the members to one another." [13] On the other hand the following is found in Abbé Anger's introduction to his popular work: " The *Soul* of that Mystical Body, the vital principle animating all its members, vivifying and making specific their acts and their functions is the Holy Spirit." [14]

Among those who would term the Holy Spirit the Soul of the Mystical Body mention must first be made of St. Augustine: " What our spirit, that is our *soul*, is to our members, this the Holy Spirit is to the members of Christ, to the body of Christ, which is the Church," or better and more beautifully in his own Latin: "Quod est Spiritus noster, id est *anima* nostra ad membra nostra; hoc Spiritus Sanctus ad membra Christi, ad corpus Christi, quod est Ecclesia."[15] This and other more lengthy comparisons in St. Augustine's writings leave no doubt that he assigns the operations of the soul to the Holy Spirit.

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[11] III q. 8, 1 ad tertium.

[12] Plus, *In Christo Jesu*, p. 41.

[13] O. *c.*, p. 78.

[14] O. *c.*, p. XII. The above is quoted from the English translation but, at least in the eleventh edition of the original French, the author, after terming the Holy Spirit the *Soul* in his introduction, has the following in the body of his work: " . . . the Holy Ghost . . . is the *heart* of the Mystical Body, the *soul* of the Mystical Body, its principle of life. . . ." Either the English translator considered this confusion too evident or the author himself removed the contradiction in a subsequent edition.

Leo XIII in his encyclical on the Holy Spirit, *Divinum Illud*, has: "It is sufficient to affirm that since Christ is the Head of the Church, the Holy Ghost is its Soul."

Tanquerey in his work above cited states: "Everybody requires not only a head, but also a soul. It is the Holy Spirit (that is the Holy Trinity designated by this name) who is the soul of that mystical body of which Jesus is the Head."[16] Fernand Prat, S.J., in his monumental work, *The Theology of St. Paul*, rendered in English by John L. Stafford, affirms: "For every living body a soul and a head are necessary; the soul of the mystical body is the Holy Spirit; the Head is the adorable person of Jesus Christ." Sebastian Tromp, S.J., professor in the Gregorian University, Rome, titles his collection of patristical texts concerning the Holy Spirit in the Mystical Body: *De Spiritu Sancto, Anima Corporis Mystici.* Fulton Sheen in his recent book, *The Mystical Body of Christ*, devotes a chapter to the Holy Spirit under the title of *The Soul of the Church*, and other modern writers adopt a similar course.

To establish logically the term best denoting the operations of the Holy Spirit it is necessary to examine the respective functions of the heart and the soul in the human body and then to compare, to contrast, these functions with those assigned to the Holy Spirit in the Mystical Body. And in as much as St. Thomas is the most formidable opponent to the assigning of the functions of the soul to the Holy Spirit, and the foundation for other notable opponents, perhaps it would be wise to follow the teachings of the Angelic Doctor himself regarding the human soul and the human heart.

St. Thomas proves that "the soul through its essence is a spirit, and the form of the body."[17] From constant use of the Church, founded in the terminology of Sacred Scripture, the Third Person has always been designated a Spirit; and He certainly informs the Mystical Body, making all members conformable to God by sanctifying grace. The heart, however, is neither spiritual nor is it the form of the body.

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[15] Serm. 268, 2, ML 38, 1232.

[16] *O. c.*, § 144.

[17] 1 q. 76, 3, c.

"The rational soul is incorporeal and *subsistens*."[18] Both these qualities fit the Holy Spirit; but the heart is corporeal and *non-subsistens*.

"The rational soul is incorruptible."[19] So is the Holy Spirit; but the heart is corruptible.

"The soul is the first principle of living in its inferiors."[20] So is the Holy Spirit in the Mystical Body the prime principle of living, for the body of the Mystical Body had been formed before the Ascension, and before Pentecost: the Head, Christ, was present as He is now; the members—Mary, the apostles, the disciples, and other followers—were there, but it was only on Pentecost, ten days after the Ascension, that the soul was infused into that Mystical Body and that it began to function with so much energy and effect in Peter's speech and in the great work that followed. The heart has no such instantaneous life-giving effect. The heart is there before the infusion of the soul as it is likewise there after all life has left the body, and without the soul it can do nothing.

"The soul is not the body."[21] The Holy Spirit is not the body nor a part of the body, as He would have to be were He the heart of the Mystical Body.

"The rational soul is not handed down by the parents."[22] Certainly not; a special action, an independent infusion on the part of God, is required. Likewise the offspring does not actually pertain to the Mystical Body simply because the parents belong to that body. The Holy Spirit must be infused, extended to each new member, by the special action of baptism. If the Holy Spirit were the heart of the Mystical Body He would be handed down by the parents.

These illustrations manifest the fact that the functions of the soul in the human body closely follow the actions of the Holy Spirit in the Mystical Body. They manifest likewise the inadequacy of the reason which St. Thomas gives for the fitness of terming the Holy Spirit the heart of the Mystical Body: "The head has a manifest prominence with respect to the other exterior members; but the heart has a certain hidden influence. And therefore the Holy Spirit, who invisibly vivifies and unifies the Church, is likened to the heart; to the head, however, is likened Christ Himself. . . ." He rests his opinion on a certain invisibility of the operations of the Holy Spirit. But can it not be said that the soul is even more invisible, more hidden than the heart? By a cut the heart can be made visible, but we can never make the soul nor the Holy Spirit visible. They are visible only by the effects which their presences produce. It is true that the heart exercises an effect on all the members but the heart is not *in* all the members as is the Holy Spirit and the soul. This suffices also to refute the more elaborate reasoning of Plus in his quotation given above.

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[18] 1 q. 75, 2, o, et aliis locis.

[19] 1 q. 61, 2, 3, et aliis locis.

[20] 1 q. 75, 1, c.

[21] 1 q. 75, 1, o.

[22] 1 q. 90, 2, o et aliis locis.

Perhaps the reader is apt to demand some basis for the necessity of deciding between the designations of the *soul* and the *heart* when both terms have been employed to advantage by spiritual writers. The answer is simple. In explanations of the doctrine of the Mystical Body—and such are fortunately being multiplied to-day—the all-important operations of the Holy Spirit in the Mystical Body have been neglected. There exists a pamphlet widely circulated on two continents which is written for the sole purpose of explaining this sublime doctrine and it dwells at length on the Head and the members but it contains not even a mention of the Holy Spirit, the soul of that body. This neglect is no isolated case but is found all too-often true. If ascetical writers would agree in their designation of the Holy Spirit as the Soul of the Mystical Body then perhaps His part would be better understood and explained to the faithful. It is essential that the Holy Spirit be accorded his due prerogatives if the benefits of so many expositions of this all-embracing doctrine be not seriously and sadly impaired.

At times it is somewhat difficult to reconcile with Catholic teaching the little devotion that the Holy Spirit is accorded by the members of the Mystical Body. Perhaps the resurrection of the Church's liturgy, of which the doctrine of the Mystical Body has been called the *raison d'être,* will restore the Holy Spirit to His proper place. First, however, a more widespread understanding must be developed of His intimate operations in the Mystical Body.

When Christ walked the earth He did all things that He might give glory to the Father. The Paraclete, in His mission, seems concerned only with giving glory to the Father and the Son. When His followers would make Him king He seems to retire, like Christ, into the mountain places. One can almost hear Him say with those same divine words of the Saviour and with that same divine humility: " Learn of Me for I am meek and humble of heart." But even Christ permitted His faithful followers one great day of rejoicing before His passion, that first Palm Sunday of hosannas and allelujahs to the Son of David. All members of the Mystical Body should pray that before the consummation of His mission, the Holy Spirit will, likewise, grant his faithful followers just one *Palm Sunday* in His honor.

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THEOLOGICAL EMPHASES AND THE PRESENT AGE.

IT IS A COMMONPLACE that the particular phase of Catholic Truth emphasized in any age is largely dictated by controversial requirements. In the Preface which he wrote for the first edition of his little book on *The Abiding Presence of the Holy Ghost,* the late Father Bede Jarrett, O.P., wrote: " In English-speaking countries the Church has been at a disadvantage in the way in which she has had to expound her doctrine, for she has been forced for many years to limit her attention just to those parts of her teaching wherein the Protestant bodies parted company from her. Without any desire to stir up barren controversy, she has naturally in self-defence been at pains most precisely to define those portions of her gospel most likely to be misunderstood. This has resulted, unfortunately, in her leaving in the background the other mysteries of faith, often richer in themselves, more helpful to her children. Now, however, that she is becoming more able to realize herself to the modern world, an opportunity opens for explaining hidden doctrines, of which the value to the Catholic in the development of his inner life is considerable."

If this means that the passing of controversies which formerly engaged the attention of apologists leaves us free to present a classical Catholicism unaffected by temporary issues, Father Bede Jarrett was showing himself unduly optimistic. Since the Church is an incarnation in time and space, there probably never has been an age when this could be done. No period is entirely free from conditions peculiar to itself which must bear upon and influence the form in which the Truth is stated. Certainly the conditions of our own time make difficult a presentation of Catholicism free from the charge of being " dated ". The slackening of the controversy with orthodox Protestantism has not been followed by a calm, allowing us to readjust the disturbed balance. Conflict has succeeded to conflict, and the latest phase of the Church's unending warfare with the world, so far from mitigating former severities, proves more crucial and bitter than that from which we have emerged. The secularism, agnosticism and practical materialism which formerly were content to adopt an attitude of supercilious tolerance, based on the belief that, if left alone, the Church would die of old age, now realize with what vitality the Faith is being reaffirmed, and in consequence have become militant.

This change from indifference to persecuting zeal can be traced partly to the fact that the leadership of the attack has been transferred from middle-class intellectuals to the proletariat. Theological and ecclesiastical considerations are now augmented by all the passions engendered by a class-war and the clash of material interests. However dependent they may be on the intelligentsia for controversial ammunition, it is the workers who, occupying the front-line trenches, do the firing. It is they who supply the dynamics of the new movement against religion. The leaders of the former attack have fallen in behind the proletarian banner and have shown themselves willing as subordinates to endorse forms of violence which they would never have dared to initiate themselves. The transference of the command in the ranks of the opposition from one class to another affects profoundly the nature of the attack and must have a determining influence on the methods devised by the Church in order to meet the new enemy.

It is not surprising under the circumstances therefore that increased attention is being given to the task of rallying in support of the Faith members of the very class from which the foe has recruited his forces. " The future of the world," Mr. Christopher Dawson has affirmed, " lies in the culture of the working classes and of the apostolate of the laity." That sounds a somewhat startling statement, but it scarcely goes beyond the language used by Cardinal Pacelli when writing to Cardinal Verdier on the occasion of the tenth anniversary of the Young Christian Workers—commonly known as the J.O.C. " In the complexity of the modern world," declared His Eminence, " the working classes take on a growing importance, an importance that it would be stupid and unjust to underestimate. The extent to which the representatives of labor are penetrated with the principles of the Gospel will decide in large measure the extent to which the society of to-morrow will be Christian."

Still more authoritatively the strategic importance of the position occupied in modern society by the workers is shown by the references to the need for evangelizing this class in His Holiness's encyclical *Divini Redemptoris*. Specially significant in the present connexion is the Pope's assertion that

" the first apostles, the direct apostles of the workers should be workers themselves ". In accordance with this principle the J. O. C. is training leaders for an apostolate among their fellows, such training being, in an elementary sense, theological as well as sociological. The fruits of that training are already making their appearance.

The revival of Catholicism in English-speaking countries during the last century was due in a large measure to a movement which had its origin in academic Oxford. As might be expected it bore a definite cultural character. Patristic studies received an impetus. Foremost in the controversies of the time were historical questions regarding the Apostolic Succession and the alleged claims of the English Church. Discussions as to the visible unity of the Church engaged attention. Anglican ritualists provoked a great deal of conflict over ceremonial matters. All these issues, it will be noted, had reference to external order. They were juridic, ecclesiastical and served to state the Catholic position in opposition to the pseudo-spirituality of the current Protestantism. Mostly they had to do with matters interesting to scholars. To-day the position is entirely different. As we know, the old attack has died down. It is materialism which has to be defeated. A conception of society wholly mundane has taken hold of the minds of millions and has given rise to an ardent propaganda which has been particularly successful among the workers. The world is threatened, in the words of Pius XI, with " a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer." As says the same authority, we are confronted with " an atheistic communism which aims at upsetting the social order and at undermining the very foundations of Christian civilization." The brunt of the attack falls on the Catholic proletariat. The Pope himself confers on them the honor, under the direction of the hierarchy and their priests, of heading the apostolate. In this new battle for the Faith it is they who constitute our shock troops. Hence the question inevitably arises. What are the weapons they will choose? What truths in the theological treasury will be found most effective in countering the menace?

The question is of importance to those engaged in the study of theology. That study is not carried on in an insulated region remote from contemporary influences and requirements. It is to those employed in it that the workers must look for the forging of the weapons needed. Inevitably the theological emphasis will tend to adapt itself to the situation which has been described. The most remote seminary cannot but feel the impact of this tremendous force now dominating the modern world. We may well ask therefore what particular direction the crisis will give to Catholic thought.

It would be impossible in the short space of an article such as this to deal fully with the interpretation which a Catholic proletariat may be expected to offer of the Faith. Certain main outlines however can be indicated.

The criticism to which Catholicism has been subjected since the Reformation has been that of middle-class individualists. Bourgeois philosophy was a dissolvent in which political and economic as well as ecclesiastical institutions suffered disintegration. The spirit of the Marxian revolution, on the other hand, is of a social character. Its slogan, " Workers of the World, unite!" emphasizes the need of class solidarity. The individual worker, finding himself helpless in the face of a firmly entrenched plutocracy, can effect his purpose only by a mass movement. Poverty and ignorance, conscious of their weakness, find that their only hope lies in concerted action. The vision which inspires proletarian ranks is that of a society from which all other classes have been banished. But the conception of a Workers' Republic, in avoiding the evils of individualism, falls into the opposite error. Accustomed to the dull uniformity of mechanical labor, the revolutionists transfer the same characteristic to their ideal society. The individual man becomes degraded to the level of a robot wholly subordinate to the community. The development of personality becomes impossible, the family as an independent unit disappears, the rights of the individual are no longer recognized. The dictatorship set up absorbs all power. It is an end in itself to which the component parts of the society it controls must sacrifice not only goods but even their spiritual prerogatives. The opposition to the Church is no longer that of the individual contending against authority but of one authority challenging another. St. Augustine's description of the conflict between good and evil becomes once more applicable: " Two loves have formed too cities: the love of self, reaching even to contempt of God, an earthly city; the love of God, reaching to contempt of self, a heavenly one. The earthly city seeks its glory in itself, the heavenly city seeks its glory in God."

To meet the menace of a soulless dictatorship inimical to all true freedom the workers organized under Catholic Action are developing their own distinctive interpretation of the Church and in so doing have rediscovered the Pauline conception of the Mystical Body of Christ.

An examination of the Apostle's teaching with regard to social ethics will reveal the completeness of his dependence on this conception. The fact that in Christ we are members one of another is all-important as a guide in our social relationships. Is he correcting self-conceit, quarrelsomeness, unchastity? The remedy in each case is the same. The occasion which leads him to quote the words of consecration used at the Last Supper is the class-selfishness shown by the wealthier Christians at the *agapé*. His description of the Church as the Bride of Christ is necessitated by his insistence on the sanctity of marriage. Schism obliges him to use the metaphor of the body and its different but coöperative members. This important part of his theological teaching is apropos of the social ethics he would enforce. By a similar process those who have suffered grievously from the evils of present-day society and are most intimately affected by the false remedies proposed by Communism have been led to fall back on the same truth.

And this marks a distinct change in theological emphasis. " The post-Tridentine period," says the Rev. John C. Gruden in *The Mystical Christ*, " has been preoccupied almost exclusively with the external juridic entities with which the Church is endowed," and he asserts that, " if the attacks of innovators, both ancient and modern, are to be refuted, they must be told that Catholics do not restrict the true nature of the Church to external and visible aspects." He goes so far as to say that " St. Bellarmine's one-sided method of treatment of the nature of the Church might have caused the impression which unfortunately persists till the present time, that in the minds of Catholics, the external, visible, hierarchical structure constitutes the essence of the Church of Christ." A reviewer in the London *Tablet*, giving his impressions of this book, concedes that " there has been since the Reformation an over-emphasis of the externals of the Church at the expense of her spiritual essence ". We have to thank the attack on the Church of those advocating a materialistic conception of society and those Catholic workers who to a special degree bear the brunt of that attack for this revival of the Pauline conception.

It must be obvious that the apologetics required to meet the pseudo-spirituality of the Reformers would be inadequate for the present situation. Of necessity those apologetics stressed the visible unity, hierarchic character and legalistic aspect of the Divine Society. But to-day we have to offer relief from a social theory which would substitute for the Church a type of society antagonistic to all genuine spirituality. It is the part played by the Holy Ghost in the creation of the Church, the mystical fellowship in Christ of all believers, the inwardness, fullness and joyfulness of the experience consequent upon participation in this fellowship and the practical implications of membership in the Body which have to be stressed to-day. These are the things for which mechanism and regimentation have made men hungry.

The associations of mysticism with heresy and schism in the Middle Ages are apt to make us fear it. We think of the Brethren of the Free Spirit, Waldenses and Poor Men of Lyons as well as of later manifestations. But the very correctives applied by Authority to check these movements ensure the safety of what otherwise might be perilous. The external aspects of Catholicism have been so strenuously defended that there is little danger of repeating the Montanist error and affirming the existence of a spirituality beyond the boundaries of and superior to ecclesiastical authority. It is strictly the Mystical *Body*, identified with the Church, which is claiming allegiance. It is no élite claiming dispensation from liturgical and sacramental devotions which is making its voice heard in this latest phase of Catholicism, but an orthodoxy which has the full sanction of the hierarchy.

In some respects indeed those enrolled in the ranks of Catholic Action as exemplified in the Young Christian Workers stand for a more ordered devotional life. There is no mistaking the central place accorded the Blessed Sacrament. Eucharistic Congresses have indicated with sufficient plainness that our generation is not likely to lose sight of its eucharistic privileges. Least of all could this be said of those concerned with the social implications of the Faith. Holy Communion is the very fount of their inspiration. It is this which makes us literally members of the " One Body " and thus enables us to oppose to the harsh externalism enforced by violence of Communism a Reality which is both spiritual and physical.

Closely associated with this is the renewal of interest in the Liturgy. The Catholic social movement of our time is distinguished by its reliance on sacramental and liturgical worship. To join intelligently and heartily in the Church's worship is found to be the best preparation for an appreciation of and coöperation with its social mission. To unite with the priest and with one's fellow members in the offering of the Holy Sacrifice lays the foundations of that *civitas humana* of which Pius XI speaks in his latest Encyclical.

Thus we see emerging within the framework of the visible Body a social spirituality in opposition to the materialistic conception of society advocated by Moscow. It is a spirituality however which is not content to remain in the region of mystical reverie. The sequence illustrated at Pentecost, when those to whom had been granted the Gift of the Holy Ghost held all things in common, is seen, with the necessary adaptation to our altered circumstances, in our own day. From highest heaven the spirit of charity descends to the lowest levels of our earthly life and takes upon itself the task of reördering our industrial and economic affairs.

The curious may see here a suggestive contrast with the order followed by the revolutionists. These, starting from a materialistic basis, have developed a perverse spirituality of their own. Speaking of Communism, Berdyaev, an ex-Marxian and Russian exile, in his book on *The Russian Revolution* says: " It is the religion of the kingdom of this world, the last and final denial of the other world, of every kind of spirituality. That is precisely the reason why its very materialism becomes spiritual and mystical. The Communist State is quite different from the ordinary lay secularized State. It is a sacred, ' theocratic ' State, which takes over the functions that belong to the Church." This inverted order—spiritualism on a basis of materialism—makes all the more necessary the presentation of the Christian order. Our spirituality must point to and effect positive achievements in the material realm. And thus is defined the task of a Moral Theology which would guide our steps in this undertaking and ensure that our economics are in accord with the teaching of the Church.

Enough has been said perhaps to indicate the subjects with which a theology relevant to modern needs must concern itself and the particular emphases it is likely to receive from those who are fighting the battle against the powerful enemy which at the present time threatens both our religion and our civilization.

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SUGGESTIONS FOR A PRIEST'S PRAYER TECHNIQUE.

I.

THE OLD PASTOR, whose conversations with his assistants have been reported here from time to time, had elaborated for himself a prayer technique which he expounded to all that would listen to him, both in church and out of it. His latest assistant had a Latin-murdering tongue. One day the conversation was about a new Office with rather long lessons. Apropos of it the assistant said:

A.—I would rather say six Rosaries than the daily Office. My tongue rebels against the Latin of the breviary which, I must confess, is largely unintelligible to me.

P.—I believe it. If you said the Rosary privately at the same rate of speed at which I have heard you say it publicly, you could easily do the six Rosaries in about twenty minutes. Believe me, our people here are shocked by your speed in praying. Pardon me for telling you this so bluntly. I have also noticed that you get through Mass in less time than is consistent with reverence and the unmutilated pronunciation of the Latin. If you do not at once begin to discipline your tongue, you will get worse and worse, scandalize the people, and suffer serious spiritual harm.

A.—Oh, I have been conscious of your noticing my shortcomings in this point and I have been quite unhappy over it, but the problem of reformation is baffling me.

P.—The thing is by no means easy, but not hopeless. To correct such a bad habit takes time and pains. Take your tongue demons—the words over which you have been stumbling—one at a time. Take each one syllable by syllable and conquer it piecemeal. Put feeling into it.

A.—Thank you. I shall make the most of your suggestion. Naturally I have been getting no satisfaction out of my Office and hardly any out of the Mass. Misery and remorse are all that I have been getting out of these holy things.

P.—What more could you expect? Did you get any training in the technique of prayer?

A.—The technique of prayer! Never heard of it.

P.—If you admit that art is the *recta ratio factibilium*, as St. Thomas defines it, there must be an art of prayer because there is a right way of praying. Therefore, as in every other art, there must be method or technique for perfecting the exercise of it.

A.—As applied to prayer, the term does sound a bit strange, but if it is an aid to better praying, I am anxious to be instructed in it. As a priest who is canonically obligated to a considerable quantity of praying every day, and who, moreover, must be a teacher of prayer, I am naturally interested in what you call a technique of prayer, if it helps to make prayer easier and more devout. So far, beyond general directions that meant little to me and could mean but little to them, I have had no efficacious suggestions or directions to offer to people who asked me for ways and means to make their praying more recollected and devout.

P.—A good praying technique is just what you need for yourself and for helping those who look to you for prayer helps. It is supremely important for us to be well schooled in the art of prayer because the quality of our life and the religious effectiveness of our work depend to a great extent on the quality of our praying.

Now, do not expect me to give you a magic formula for making your praying an emotional stunt. There is much in the technique which I am going to expound to you, but do not hope for too much from yourself until you have made a sustained effort to use it. You will find it devotion-stimulating and emotion-evoking, provided you use it faithfully and do not yield to discouragement, in case you do not at once succeed to your entire satisfaction. Concerning the Divine Office in particular, the bugbear of many priests, you may come to feel and to say with St. Augustine[1] "Psalterium meum, gaudium meum."

A.—I shall be very grateful to you for this instruction and bless the day on which I was appointed to this place. Though we were taught in the seminary to think highly of the Divine Office, I have never found any delight in it, but often felt it to be a galling burden. If the Pope and his counselors knew how many of us feel in this matter, they might allow us to substitute a certain quantity of prayers in English for the breviary *pensum*.

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[1] In Ps. 137:3.

P.—An idle hope! I cannot now recall the name of the Pope who, when approached for a dispensation or commutation of the Divine Office said: "Maledictum est studium pro quo relinquitur Officium." For my part, I believe that a priest impairs his efficiency as a religious teacher and loses something of faith and grace as soon as he begins to say his Office in a slipshod way or curtails his preparation and thanksgiving for Mass, for any reason whatsoever short of physical disability.

Moreover, a priest should intercede with God for his people. Many of them commonly stint their praying and fail to thank God and give due honor to Him. In some measure the priest must supply for them. He does so principally through the Mass and the great liturgical prayer of the Church. The Book of Wisdom (18:31) says: "A blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer." It is inconceivable that a priest could be a convincing and persuasive teacher of prayer, if he has not, by much personal experience and effort, learnt to appreciate prayer.

A.—You are speaking to one who feels guilty in this respect. I do not wish to be a " piker ", but I simply do not derive any appreciable benefit from saying the Office. At least, I get no emotional satisfaction out of it—except a feeling of relief when I am done with it. The great poetry of the Psalms—unfortunately I cannot get steamed up over any poetry—leaves me quite cold.

P.—You are to be pitied, but you are not without guilt in this matter. You cannot expect to learn everything in a classroom. The instruction which you received about the Divine Office should have made you anxious to learn more about it. Whilst you are kept reasonably busy here, I have noticed that you find time enough for certain interests that have nothing to do with parish work and your spiritual self-education. You know what I mean. The seminary is too commonly, and unjustly, held responsible for the ignorance of the indifferent.

A.—The average young man will not learn much more than he is definitely taught. He will learn only under some kind of pressure. We were, indeed, taught to say the Office according to the rubrics, but we got no specific instructions in saying it intelligently. We heard nothing about prayer as an art nor did we get any coaching in what you call a technique for making prayer recollected and devout. We were supposed to know all about prayer because we had been praying all our young lives, more or less. Yes, more or less badly.

P.—*Transeat.* Since you are anxious to learn now what you should have learnt long ago, let me expound to you what I have found to be an effective technique for better praying. It demands some good will and perseverance, but when you have acquired the habit of it, you will find that it works automatically.

A.—The good will I have and the perseverance I hope to manage, with the grace of God. And now I am keyed up to a high degree of curiosity.

P.—I am almost afraid that you will be disappointed by the simplicity of it, but simple as it looks and is, it demands humble docility and persistence. I have successfully trained our children in this technique, but people who believe themselves educated do not always have the necessary docility. They are conceited and contemptuous of childlike simplicity. They are hardened in their lukewarmness and lack vitalizing faith. If your faith is weak, your efforts will be weak and you will not persevere in the technique.

A.—I believe that I have faith enough to make me humbly docile. I wish to give to God the honor which I owe to Him and which He must expect from me through the Mass and the Office. Besides, I am selfish enough to long and to hope for some emotional satisfaction from my praying—or at least for the feeling that I have done my best. By means of your technique I also expect to get strength for better living out of my daily prayer, instead of the depressing feeling that my hurried praying is not worth the time and the effort which it requires.

P.—Very good. The more willing you are to learn, the more willing I am to teach and to help you. Our modern world has a passion for efficiency in everything except in prayer. We are always inventing and devising new techniques to get material results, but in religion we are satisfied with the old and thoughtless routine. If religion is the most important thing in our life, where is the proof that we consider it so? Are we intelligently trying to make it an ever greater force in our life?

We ask how a machine will stand up under a maximum strain. There are strains on our faith, not maximum strains or only very rarely, but there are continuous minor strains under which the average man's—and even priest's—faith stands up badly. Prayer developed into an intelligent force, would enable us to stand up under any moral strain. Much of the praying done by priests and people is too mechanical and unintelligent to prove effective in great troubles and temptations. The one petition, " Thy will be done," should help us, no matter what kind of help or strength or resignation we may need, if only we have real, and not merely make-believe faith, in God and trust in Him.

A.—All good and true, but what about your prayer technique?

P.—My first lesson is that you direct your intention properly. In addition to saying the *Aperi* with intense attention, formulate your intention thus: " O Lord, I wish to say my Office to-day (1) to Thy Honor; (2) in reparation for the sins of mankind, especially my own and those of the people committed to my care; (3) to thank Thee for Thy blessed Providence which led me into the priesthood; (4) to obtain the graces which I need to live worthy of my holy calling and to do the soul-saving work with which I am charged."

As a priest you will always have, or ought to have, some immediate religious interests at heart. You may be uneasy about the education of some children whose home conditions are unfavorable. Usually you will know of some souls who are in serious religious danger, living in secret or open sin. There are dozens of difficulties and problems for the solution or proper handling of which you need inspiration and courage. If you make these interests, now one and now another, the special intention for your daily Office, or for some part of it, you will find it a great stimulant to recollection and a very great stimulus to devotion.

A.—I see now where I have missed something and how much I have missed.

P.—In the Psalms there are numerous sentences which should nurse your devotion. They are full of sentiments which correspond with your own religious needs and feelings. Some of them should make a special appeal to you. Make them stand out in some way to protect yourself against reciting them thoughtlessly and also for the purpose of making them serve as rallying points for your attention and devotion. A pencil mark in the margin will do it. That mark will always remind you that there is something in that verse or sentence that appealed to you before and which you meant to emphasize. There is a truly magic value in this devotion-rallying device.

A.—That looks worth trying out. I remember now that it was suggested to us in the seminary, but it was not elaborated. Most of us are lastingly impressed only by repetition.

P.—Certainly, repetition is the secret of effective teaching and of learning. Children must be taught and trained, like animals, by numberless repetitions. So you have to drill also adults—and yourself. Never lose patience over slow results, least of all with yourself. Tell people often enough to do a certain religious thing in a certain way and demonstrate to them the way in which you want them to do it. Help them to form the habit of it.

For instance, I wanted the people of this parish to make the triple sign of the cross at the reading of the Gospel, according to the rubrics. I wanted uniformity, and intelligence and devotion in the uniformity. Most of them were visibly bewildered when I directed them to copy my way of making the sign of the cross slowly on forehead, mouth, and chest. Up to that time everybody had made the sign of the cross in his own thoughtless and slipshod way. I was actually amused when I saw the awkward motions and the shaking of their heads when the hand at first refused to give up the old habit. Gradually, with untiring training, we got the uniformity which I wanted and, what I wanted even more than the mere uniformity, some manifest devotion in the uniformity. I suggested to them—predigested for them—the aspirations with which they should vitalize this triple sign of the cross. The people are willing enough to follow religious directions and to adopt sanctifying practices, but one must predigest for them the thoughts, intentions, motives which are proper in connexion with such ceremonial practices. That uniformity and reverence can be secured you may see in the reverent seriousness and exactness with which our people now sign themselves at the Gospel and otherwise.

A.—Yes, I have noticed it and have been edified by it.

P.—Religion is an intensely appealing thing if we properly set forth its appeal. We perhaps often fail to make this appeal practical enough.

A.—What aspirations did you suggest to the people in this connexion?

P.—Is it necessary to answer that question for you, a priest?

A.—Well, now, I am the learner here and you are the teacher.

P.—You can be quite humble, at least in words.—The following suggestions, which I had mimeographed and given out to everybody at the door of the church to insure and to facilitate their being learnt by heart, I gave to the children in school with repeated explanations and admonitions.

For the sign of the cross on the forehead: "O Lord, give me the grace to understand and to appreciate Thy holy teachings."

For the lips: " Make me strong always to speak and to live in accordance with Thy teachings and, if need be, even to suffer for them.

For the chest: " I want to love my holy religion, live and die in it, and receive all its helps and Sacraments."

A.—Thank you. Prayer would be easier for all of us if we would get rid of our troublesome self-consciousness and be simple and childlike.

P.—Make yourself intensely religious and you will be able to make the people more religious. The average man is religiously too thoughtless. Watch an average congregation at the beginning of the Gospel. It is a shocking sight. Most of them fumble with their hand over face and chest and produce a mere caricature of the sign of the cross. They would not intentionally mock or ridicule something holy, but unconsciously they do so. They believe that our Lord is sacramentally present in the tabernacle, but they profess their faith with a half-hearted and crooked genuflexion. And as they make their genuflexions, so they go to Holy Communion. They have no great hunger for it. They do not speak to Him after receiving Him. They have nothing to say to Him. Receiving Holy Communion has become for them a matter of routine. During Mass they find it hard to pass their time. They finger their Rosary or use a prayerbook, but their minds and hearts are not religiously busy. Some people just sit and kneel and dream away their time during Mass. After Holy Communion, without any real thanksgiving, they rush away to their meals and business, almost as if they were afraid, or felt uncomfortable, to be alone with our Lord for a few intimate minutes. Religion never makes their pulse beat faster, but an earthly beauty, a compound of form and color and perishing flesh, can rouse a hundred desires in their hearts and fill their imagination with a thousand tempting pictures. Have we priests no responsibility for this condition? If not all, certainly much depends on us, our teaching and example. If we want to make the people religion-conscious, we must first become ourselves intensely religion-minded. The people watch and imitate us. Affectation, pietism, show, and pretence may deceive for a short time, but they are religiously sterile and cannot produce the effects of religious genuineness. Glib talking and make-believe eloquence may win praise, but no lasting conversions. Reverence in your signs of the cross, in your genuflexions and movements about the church, particularly during Mass, will edify people more than fine talking. " Opere plus docetur quam voce " (St. Leo).

It has been said—I merely repeat what I have read—that religion is the worst taught branch in our schools. Is there any proof for this statement? We certainly seem to fail in training the majority of our people in the spirit and habit and love of prayer. What about us who are trained theologians, whose praying should be an example and inspiration to the people? Many of us find praying an arduous task and continuous prayer we consider impossible. Yet Ecclesiasticus (18:22) says: " Let nothing hinder thee from praying always." And St. Paul urges us (Thessal. I, 5:17) " to pray without ceasing." There are people who have the habit of practically continuous prayer. An American army officer and instructor at West Point, not a Catholic, said publicly: " I have so fitted the habit of prayer into my life that I never raise a glass of water to my lips without asking God's blessing on it. I never seal a letter without putting a word of prayer under the seal. And I never take a letter from the Post Office without sending a prayer heavenward. Nor do I ever change my classes in the lecture room without a minute's prayer for the cadets who go out and for those who come in."

Contardo Ferrini, the famous Italian lawyer, when he was professor of law, heard Mass daily and also received Holy Communion daily. He said: "If I have an element of character, I have prayer to thank for it. Because of the consoling effect of prayer I waste no time in theaters and in the thousand ill-regulated amusements of the day. Life without prayer is to me inconceivable. Such a prayerless life must be like a dark night, saddening and disheartening, on which rests the curse of God and which gives no strength to resist temptations, and in which all joy of spirit is wanting. It is a puzzle to me how anyone can live without prayer."

A.—What about your prayer technique?

P.—I am coming to it. I have already pointed out the use of emphatic and devotion-rallying sentences in the Psalms. Select these according to your own moods and needs. Always emphasize the petition, "Thy will be done". Make this emphasis strong and cultivate the conviction that all things would be well with you and the world if God's will were done in everything. He is the best and wisest and most loving of Fathers and will always do the best for you and your happiness, if you ask His help and let Him help you. Trust in Him and you will not be disappointed. Therefore—His will: nothing less, nothing more, nothing else! Ask Him to make you a perfect instrument in His hands for the doing of His blessed and ever blessing will.

Secondly, get into the habit of bowing your head reverently as you pronounce the Holy Name or as you hear it pronounced, in honor or in dishonor. It may be a bit troublesome and look as if you were overdoing a good thing when, in reading the Epistle and Gospel for the people, you have to make four or five inclinations toward the tabernacle, but the more laborious and circumstantial it is, the more meritorious and impressive and religiously effective it will be. With a few words of instruction, on convenient occasions, this should prove an imitation-inviting lesson, especially for the Holy Name men. They in particular should adopt this practice of honoring the sweet Name of Jesus and for making reparation to it for the shameless irreverence with which it is often treated. In this, as in other religious practices, the people will follow your example more quickly than they will accept and follow your oral instructions.

There is much truth in the statement that " religion is more caught than taught ".

Thirdly, put all your faith and reverence into your genuflexions. In their effects upon your faith and feelings you will find verified the dictum of St. Francis, *quanto fa, tanto sa.*

There is an old saying that " the harder you live, the more you live." The more effort you put into your work and religion, the more joy and satisfaction you get out of it. If you perform such religious exercises as your signs of the cross and your genuflexions perfectly, without mutilating or stinting them, and vitalize them with intense aspirations, your faith and zeal will be inflamed, your interior life will be reflected in your conduct, and you will feel impelled to make propaganda for this practice. Make the most of these things in your religious dealings with the children. As they acquire the habit of doing religious things intelligently and feelingly, according to their capacity, and as they intensify their intentions and motives by repetition, they will come to understand their religion better, appreciate it more, and experience its power against temptations. So also in their case will be verified St. Francis's *quanto fa, tanto sa.*

A.—This sounds promising. Children so trained should be singularly confirmed in their faith and would, I believe, be less likely to lose it under the fierce attacks and temptations to which, as they grow older, they will be subjected in their contacts with the world.

P.—We solve a great problem, if we educate our children so religiously as to make them strong and intelligent in their beliefs. If we ourselves are intensely religious, men of prayer in the fullest sense of the word, and do not spare ourselves, we will do much to reduce our deplorably large leakage.

A.—This is really beside our immediate discussion. We do seem to need a moderator to keep us to our subject.

P.—Largely my fault.—Now I want to warn you that even if you read all the books written on prayer, you will still have some difficulties with it, but you will overcome most of them by adopting a system of untiring repetitions and of definite aspirations in connexion with certain places and occasions. Most people listen with patience and some satisfaction to instructions and admonitions, praise them and then

The sermon now ended, all turned and descended.
The eels went on eeling, the pikes went on stealing:
Much delighted were they—but preferred their old way.

A.—That's good, but pity 'tis, 'tis true.

P.—Well, things are not quite so bad as they seem. Good preaching is never altogether wasted. If the people are ignorant and weak and mechanical in their religious practices, it is in our power to instruct, to strengthen, and even to infuse earnestness and some fervor into them, unless our preaching, as it sometimes happens, is merely an *inanis verborum torrens*. We are just a bit too prone to blame the people when we ourselves are at fault. The necessity of fighting for the religious improvement of the people should keep us on our toes, but always we must first look to ourselves and make sure that our way of living in the sight of men is in keeping with our teaching and preaching. Ecclesiasticus (40:31) says: "A man well instructed and taught will look to himself."

A.—In your court I should be afraid to make the plea which I often made for myself in my own heart and conscience—*volo, sed non valeo.*

P.—If you want to make a convincing and persuasive impression on your hearers, there must be something compelling in your voice and manner. Mere acting is not religiously effective. You may perhaps deceive the ear, but you cannot deceive the heart. Emerson was once asked what he thought of a sermon which he had just heard. He replied: "I could not at all hear what he said. His character was shouting so loud that I could not hear his words." We are never much moved by the make-believe eloquence of a man whose preaching is not supported by his character and conduct. The finest pulpit utterances are mere platitudes if they are not vitalized by the preacher's own convictions and feelings. Earnestness and sincerity are the salt of eloquence.

A.—Very true, but desperately hard. I have had ideals and aspirations, but spiritual growth has for me proved to be prohibitively hard. Old habits were unbreakable chains.

P.—Even chains can be broken. And you will certainly break those that need to be broken, if you will faithfully follow the directions. Of course, you cannot break them if you believe that you cannot break them. Your real trouble has been a kind of inhibition. You have made no serious and continuous effort to master the art of prayer and to acquire the habit of it because you imagined it to be impossible for you to pray always and devoutly. If you conquer this religious inferiority complex and put a little firm pressure on yourself, you will accomplish with ease what so far seemed impossible to you. Here is a story for your encouragement.

Dr. Fred Foerster, a noted authority in matters of education and author of many books on it, relates that an army officer was riding a horse which always balked at a certain barrier which was easily taken by other horses. One time this horse, under another officer, took the fence easily. When asked how he had made the horse take the hurdle at which it had balked under its regular rider, he could give no explanation. He had taken the thing as a matter of course and the horse had obeyed. When he tried to repeat the performance, thinking of the possibility of failure, the horse balked! Dr. Foerster argues that the inhibition was communicated to the horse by the rider. So it is with us very often. We believe a thing to be impossible for us and it proves impossible for us. We doubt our ability to accomplish some difficult-looking thing, and we fail to accomplish it. When we undertake something with confidence, take it as a matter of course, we do it with ease.

Do not fear failure, but do not expect too much of yourself at once. Habits are formed slowly. You must expect that a habit of attention and of devotion in prayer will require time and effort, like any process of education. Select now for yourself, according to my suggestion, certain devotion-rallying and attention-arresting verses in the Psalms, emphasize them, put aspirations of your own into them, make them vital with holy intentions and motives, until you have wrought this practice into a fixed habit. Slowly you will acquire feeling and reverence for the Divine Office and take delight in it.

[To Be Concluded.]

Fr. Walter, O.S.B.

Latrobe, Pennsylvania.

Analecta

CONSTITUTIONES APOSTOLICAE.

I.

LANSINGENSIS

EX DIOECESI DETROITENSI TERRITORII PARS SEIUNGITUR EX QUA NOVA DIOECESIS ERIGITUR " LANSINGENSIS " NUNCUPANDA.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Ecclesiarum in orbe circumscriptionum immutatio, si rerum temporumque adiuncta id exigant, haud dubie et spirituali regimini et pastorali ministerio facilius exercendo maxime confert. Quod quidem prae oculis habentes opportunum duximus diœcesim Detroitensem dismembrare et novam exinde dioecesim erigere. Nos igitur de venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi Consistoriali praepositorum consilio, suffragante venerabili Fratre Hamleto Ioanne Cicognani, Archiepiscopo, titulari Laodicensi in Phrygia, Delegato Apostolico in Foederatis Americae Septentrionalis Statibus, re mature perpensa, ac suppleto quatenus opus sit quorum intersit, vel eorum qui sua interesse praesumant consensu, apostolicae potestatis plenitudine a dioecesi Detroitensi perpetuo separamus ac seiungimus comitatus civiles *Ionia*, *Clinton*, *Allegan*, *Barry*, *Eaton*, *Ingham*, *Van Buren*, *Kalamazoo*, *Calhoun*, *Jackson*, *Berrien, Cass, St. Joseph, Branch, Hillsdale,* atque ita avulsum territorium in novam erigimus dioecesim, finibus propterea coarctatis ecclesiae Detroitensis. Hanc insuper novam Diocesim " *Lansingensem* " nuncupari volumus, eiusque episcopalem sedem in urbe *Lansing* constituimus, quam idcirco ad civitatis episcopalis fastigium extollimus, eique tribuimus privilegia et iura omnia, quibus ceterae episcopales civitates pollent; Episcopi vero cathedram in paroeciali ecclesia S. Mariae, in eadem urbe exstante, figimus, quam propterea ad Cathedralis Ecclesiae gradum et dignitatem exehimus, itemque ipsi eiusque pro tempore Episcopis omnia tribuimus iura, privilegia, honores, insignia, gratias et praerogativas quibus ceterae in America Septentrionali cathedrales ecclesiae earumque Praesules iure communi fruuntur et gaudent; eosque pariter iisdem adstringimus oneribus et obligationibus quibus ceteri adstringuntur. Hanc autem Lansingensem diocesim suffraganeam constituimus Ecclesiae Detroitensi a qua avulsa est, quamque hac ipsa die aliis Nostris Litteris ad metropolitanae ecclesiae gradum extollimus; Ordinarium igitur Lansingensem metropolitico iuri Archiepiscopi Detroitensis subiicimus. Quod vero ad huius novae Dioecesis regimen, administrationem et dotationem, ad Vicarii Capitularis seu Administratoris, sede vacante, electionem itemque ad fidelium iura et onera, aliaque id genus spectat, servanda iubemus quae hac de re sacri canones nec non Concilium plenarium Baltimorense tertium praescribunt. Cum autem temporum adiuncta haud permittant ut Capitulum Cathedrale modo constituatur, volumus ut interim Consultores dioecesani, ad tramitem iuris eligantur. Praeterea quoad clerum attinet, statuimus ut simul ac novae Dioecesis erectio ad exsecutionem mandata fuerit, eo ipso clerici Ecclesiae illi censeantur adscripti in cuius territorio legitime exstant. Mandamus denique ut omnia documenta et acta quae novam Dioecesim respiciunt ab archidioecesis Detroitensis cancellaria, quamprimum fieri poterit, curiae episcopali Lansingensis dioecesis tradantur, ut in eius archivo religiose serventur. Ad quae omnia, ita disposita et statuta, exsecutioni mandanda quem supra diximus venerabilem Fratrem Hamletum Ioannem Cicognani, in Foederatis Americae Septentrionalis Statibus Delegatum Apostolicum deligimus, eique tribuimus facultates ad id necessarias et opportunas, etiam subdelegandi, ad effectum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, facto eidem onere ad Sacram Congregationem Consistorialem intra sex menses, ab his Litteris datis computandos, authenticum peractae exsecutionis actorum exemplar transmittendi. Volumus autem ut harum Litterarum transumptis, etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides quae hisce Litteris haberetur, si ipsaemet exhibitae vel ostensae forent. Praesentes autem Litteras et in eis contenta quaecumque nullo unquam tempore de subreptionis, vel obreptionis aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio substantiali et inexcogitato defectu notari, impungnari, vel in controversiam vocari posse, sed eas tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo, validas exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere, et si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse volumus ac decernimus. Non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, specialibus, vel generalibus Constitutionibus et Ordinationibus Apostolicis, et quibusvis aliis Romanorum Pontificum, Praedecessorum Nostrorum, dispositionibus ceterisque contrariis, quibus omnibus, etiam speciali mentione dignis, per praesentes derogamus. Nemini ergo liceat hanc paginam dismembrationis, erectionis, subiectionis, decreti, concessionis, commissionis, mandati, derogationis et voluntatis Nostrae infringere, vel ei contraire liceat. Si quis autem ausu temerario hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum ex Arce Gandulphi, anno Domini millesimo nongentesimo trigesimo septimo, die vigesima secunda mensis maii, Pontificatus Nostri anno sexto decimo.

Fr. Th. Pius, O.P., Card. Boggiani
Cancellarius S. R. E.

Fr. Raphael C. Card. Rossi
S. C. Consistorialis a Secretis

Alfonsus Carinci, *Proton. Apost.*
Franciscus Hannibal Ferretti, *Proton. Apost.*

Loco * Plumbi

II.

CINCINNATENSIS, MILWAUKIENSIS ET DETROITENSIS

A PROVINCIA ECCLESIASTICA CINCINNATENSI DIOECESES DETROITENSIS ET GRANDORMENSIS ATQUE A PROVINCIA ECCLESIASTICA MILWAUKIENSI DIOECESIS MARQUETTENSIS SEPARANTUR, SIMULQUE EX HISCE DIOECESIBUS UNA CUM MODO ERECTA DIOECESI LANSINGENSI NOVA CONSTITUITUR PROVINCIA ECCLESIASTICA DETROITENSIS.

PIUS EPISCOPUS

SERVUS SERVORUM DEI
AD PERPETUAM REI MEMORIAM

Ad aeternam christifidelium salutem assequendam eorumque spirituale regimen facilius aptiusque exercendum valde absque dubio prodest nimis amplas ecclesiasticas provincias aliter circumscribi atque, si opus fuerit, ex suffraganeis dioecesibus ab illis seiunctis novas ecclesiasticas erigi provincias. Quum itaque ecclesiasticae provinciae Cincinnatensis et Milwaukiensis latissime pateant, et rerum locorumque adiuncta id postulent, Nos, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium negotiis consistorialibus praepositorum consilio, suffragante quoque venerabili Fratre Hamleto Ioanne Cicognani, Archiepiscopo Titulari Laodicensi in Phrygia, et in Foederatis Americae Septentrionalis Statibus Delegato Apostolico, omnibus mature perpensis, ac suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, ea quae sequuntur apostolicae potestatis plenitudine statuimus ac decernimus. Primo quidem a memorata provincia Cincinnatensi dioecesim Detroitensem, ex cuius territorii avulsa parte aliis Nostris sub plumbo Litteris *Ecclesiarum in orbe*, hac ipsa die datis, novam constituimus dioecesim Lansingensem, una cum clero et populo seiungimus et distrahimus, ipsamque propterea eiusque Episcopos a metropolitico iure Archiepiscopi Cincinnatensis subtrahimus. Dioecesim deinde Detroitensem in Archdioecesim constituimus, eiusque Cathedralem Ecclesiam ad Metropolitanae Ecclesiae gradum et dignitatem extollimus; eique igitur eiusque pro tempore Archiepiscopis omnia concedimus iura, insignia, privilegia, et honores quibus ceterae Metropolitanae Ecclesiae earumque Antistites ad iuris communis tramitem fruuntur et gaudent, eosque iisdem adstringimus oneribus et obligationibus, quibus ceterae Metropolitanae Ecclesiae earumque Antistites adstringuntur. Archiepiscopis autem Detroitensibus ius peculiariter tribuimus Crucem intra suae provinciae fines ante se ferendi et Pallio iuxta liturgicas leges utendi, postquam tamen illud in Sacro Consistorio rite expostulatum et obtentum fuerit. Item dioecesim Grandormensem ab eadem Provincia Ecclesiastica Cincinnatensi, et dioecesim Marquettensem a Provincia Ecclesiastica Milwaukiensi una cum clero et populo separamus, ipsasque earumque Antistites a metropolitico iure Archiepiscopi Cincinnatensis et Archiepiscopi Milwaukiensis subtrahimus. Has autem Cathedrales Ecclesias una cum Ecclesia Lansingensi, suffraganeas constituimus novae Metropolitanae Ecclesiae Detroitensi, earumque Episcopos metropolitico iuri Archiepiscopi Detroitensis subiicimus. Quae nova provincia ecclesiastica, Ecclesiis Detroitensi, Grandormensi, Marquettensi et Lansingensi constituta, a suae metropolitanae sedis denominatione *Detroitensis* nuncupanda erit. Ad quae omnia ut supra disposita exsecutioni mandanda venerabilem quem supra memoravimus Fratrem Hamletum Ioannem Cicognani, in Foederatis Americae Septentrionalis Statibus Delegatum Apostolicum, deligimus, eique necessarias et opportunas ad id tribuimus facultates, etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate vel officio constitutum, facto eidem onere ad Sacram Congregationem Consistorialem intra sex menses ab his Litteris datis computandos authenticum peractae exsecutionis actorum exemplar transmittendi. Praesentes autem Litteras et in eis contenta quaecumque nullo unquam tempore de subreptionis, vel obreptionis, aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu notari, impugnari, vel in controversiam vocari posse; sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et amanatas, perpetuo validas exsistere et fore, suosque plenarios et integros effectus sortiri et obtinere; atque ab omnibus ad quos spectat inviolabiliter observari debere, et si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter attentari contigerit, irritum prorsus et inane esse et fore volumus ac decernimus. Non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, specialibus vel generalibus constitutionibus et ordinationibus apostolicis et quibusvis aliis Romanorum Pontificum Praedecessorum Nostrorum dispositionibus, ceterisque contrariis quibuscumque, etiam speciali mentione dignis. Volumus autem et mandamus ut harum Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides, quae hisce Litteris tribueretur, si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam seiunctionis, erectionis, concessionis, subiectionis, statuti, derogationis, mandati et voluntatis Nostrae infringere, vel ei contraire liceat. Si quis vero ausu temerario hoc attentare praesumpserit, indignationem omnipotentis Dei et beatorum Apostolorum Petri et Pauli se noverit incursurum.

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Loco * Plumbi

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL APPOINTMENTS OFFICIALLY ANNOUNCED.

Protonotary Apostolic ad instar participantium:

19 June, 1937: Monsignor John J. Nevin, of the Archdiocese of Sydney, N.S.W., Australia.

Domestic Prelates of His Holiness:

17 June, 1937: Monsignors John Baptist McDonald, Peter Carroll and Louis Forget, of the Archdiocese of Vancouver, B. C., Canada.

23 June: Monsignors Joseph E. Grady and William F. Bergan, of the Diocese of Rochester.

24 June: Monsignor Michael J. Ready, of the Diocese of Cleveland.

6 July: Monsignor Timothy J. Ring, of the Archdiocese of Westminster, England.

Monsignor Francis J. Haas, of the Archdiocese of Milwaukee.

7 July: Monsignors John J. Clifford, George Donahoe, Francis J. Conaty, Michael O'Gorman, Bernardino J. Schiaparelli, Bernard J. Dolan, Nicholas Conneally, Michael J. Galvin and Edward R. Kirk, of the Archdiocese of Los Angeles.

5 August: Monsignors Hugh Cogan and Henry Mackin, of the Diocese Hexham and Newcastle, England.

Privy Chamberlains Supernumerary of His Holiness:

13 May, 1937: Monsignors Ambrose T. Griffith, Francis Chaloner and Thomas Melville Nichol, of the Archdiocese of Vancouver, B.C., Canada.

10 June: Monsignors Martin C. Keating, Joseph T. McGucken and Michael O'Halloran, of the Archdiocese of Los Angeles.

8 July: Monsignor Charles Dhé, of the Diocese of Fort Wayne.

30 July: Monsignor J. Donald Conway, of the Diocese of Davenport.

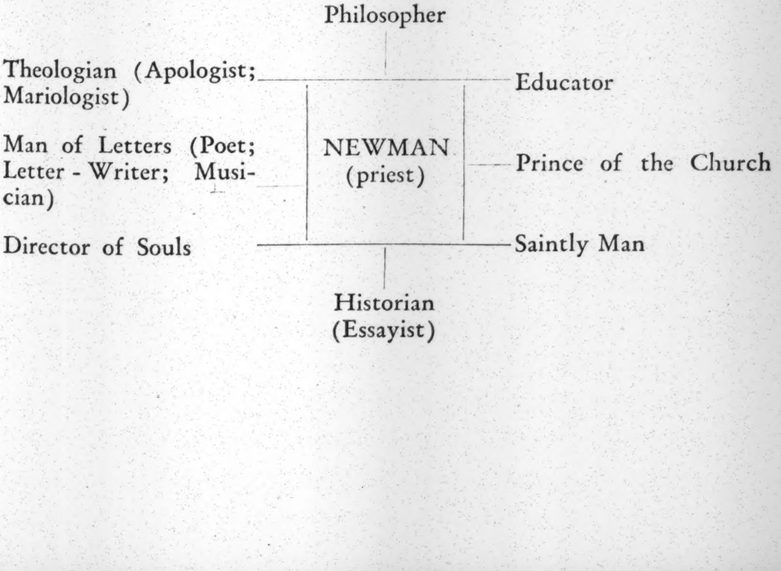
Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE MANY-SIDED GENIUS OF NEWMAN.

The influence of John Henry Newman in the world to-day is widespread and deep, but it deserves to be much greater. His influence at the present time seems to be due more to the pervading and leavening power of his thought and doctrine than to any extensive *direct* knowledge of the man himself or of his work. He is one of the world's few master minds, and yet, as in his lifetime, he is still " under a cloud " for the world at large and even for very many of our Catholic people, students, teachers, priests. It is unfortunate that so many of our people know hardly anything more about him than that he was a convert, a cardinal, a writer of beautiful prose and of a poem or two. They do not know of his preëminence in many fields, of his remarkable many-sided genius.

The following diagram with the accompanying explanation is an attempt to outline this many-sided genius within a short space yet as completely as possible, with the hope of suggesting further possibilities in the study of Newman and of leading toward a wider knowledge of the man who has already done so much good to the world.


Philosopher
Theologian (Apologist; Mariologist)
Educator
Man of Letters (Poet; Letter - Writer; Musician)
NEWMAN (priest)
Prince of the Church
Director of Souls
Saintly Man
Historian (Essayist)

Explanation of the diagram:

1. Newman and Sincerity. The square in which the name of Newman is inclosed signifies what is by far his principal characteristic, namely, his utter sincerity. He ever stood " four-square to the truth," no matter what this cost him. He made sincerity the great means to sanctity for himself and for others, and in doing so has left to all future generations one of the most precious of legacies for the spiritual life.

The four titles at the corners of the square, namely, Educator, Theologian, Director of Souls, and Saintly Man, indicate in my estimation the four fields in which Newman was especially preeminent. These will be explained later.

2. Newman the Priest. The word *priest* within the square denotes Newman's vocation. When he failed—providentially—in his examination for the Bar in 1820, he turned to Holy Orders, and from that time on the burning zeal of his priestly heart led him into various fields in the fight for Truth and for the salvation of souls.

3. Newman the Educator. The field of education might be considered, more than any other, Newman's particular " profession ". He was a schoolman. At Oxford, at Dublin, at Birminghan, his fundamental work, so to say, was the education of young men. And in this field he has left us that great classic on education, the *Idea of a University,* which Mr. Alexander Whyte describes as " the universally accepted masterpiece on that whole subject, . . . the first reading of which is always an epoch in every university man's life."

4. Newman the Philosopher. I have already mentioned Newman's unflinching attitude toward Truth, his utter sincerity, and that alone in him would literally, and really, make him a philosopher. The epitaph which he wrote for himself strikes the dominant note of all his work, of his very life: " Ex umbris et imaginibus in veritatem." But it is especially in works like *The Grammar of Assent, The Oxford University Sermons,* the *Apologia Pro Vita Sua,* that his extraordinary powers as a psychologist, as a metaphysician, in a word, as a philosopher, are clearly manifest.

3. Newman the Theologian. As a theologian Newman is especially great. He was a pioneer in two very important

branches of Theology, namely, the development of dogma, "which has gradually worked its way into the forefront until it now dominates certain important fields of theological research,"[1] and the Psychology of Faith, or the "insistence on the importance, in the sphere of apologetics, of the individual's *motivum credibilitatis,* based on his moral experiences and religious intuitions, which has contributed to the recognition of the necessity that the psychology of religion should be investigated more profoundly and with greater precision."[2] Hence in this field of theology there are especially two of Newman's works, *Development of Doctrine* and *Grammar of Assent* which are very important and original contributions. Moreover, few would deny that Newman is one of our best Christian apologists. His *Apologia* and his *Present Position of Catholics in England* rank among the great books in the literature of the world. And in ascetical theology, especially through his *Parochial and Plain Sermons* and his *Meditations and Devotions* he shows himself beyond doubt one of the profoundest masters of the spiritual life of all times. In Mariology, too, he is among the foremost, as can be seen from the study entitled *The Mariology of Cardinal Newman,* by Francis J. Friedel, S.M.

6. Newman the Man of Letters. It is as a writer of beautiful prose that Newman is best known, and, in fact, his superiority in this field is so patent that it has tended to obscure his even greater powers in other fields. He is undeniably one of our best prose writers, and this is being more firmly established year by year. On the other hand, his greatness as a poet is not generally known, nor granted. Yet, according to the testimony of eminent critics, his *Dream of Gerontius* is one of the great poems of the world. There is little doubt that time will vindicate Newman's title to eminence as a poet.

A word about Newman as a letter-writer, or correspondent, finds its place here. His letters have been and will be useful to the historian, of course; but they are of value principally—since thousands of them were carefully kept and treasured by the recipients—as a pledge of their intrinsic worth and of the genius of the man who wrote them.

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[1] Rev. H. Tristram, *Clergy Review,* February 1931.

[2] *Ibid.*

In his prose and poetry we find Newman's powers as a musician manifested. Mr. Edward Bellasis was able to write a book on Newman as a musician, and surely the music in Newman's prose especially would leave no doubt about the genius of the eminent English Cardinal in this field. It might be well to add that the *Dream of Gerontius* inspired Sir Edward Elgar, the celebrated English composer, to produce his masterpiece when he set the poem to music in the form of an oratorio.

7. Newman the Director of Souls. Newman's excellence and influence is great in many fields, but as director of souls it was and is greatest. It is impossible to estimate, and it is practically impossible to exaggerate, the good that he has done in the guidance of souls: for some, by leading them into the Church; for others, by guiding them along the paths of holiness. Thousands looked to him for counsel during the troublous years of the Oxford Movement. Millions have profited by his guidance since, not only through his writings but also through the influence exerted by the eminent converts from Anglicanism since the Oxford Movement, practically all of whom acknowledge their debt to Newman. Untold millions will still profit by that guidance.

Newman's knowledge of the human heart, and especially of the ways in which men deceive themselves, is really extraordinary and unique. That, together with his inspiring doctrine of surrender as the remedy for this self-deceit has been and will be an inestimable boon to innumerable earnest souls striving for higher things.

8. Newman the Historian. If he, who is well versed in the records of mankind, who can enter into the spirit of the times of which those records give testimony, who can so interpret and so live in that spirit that he becomes in a remarkable way one in fellowship with the men of those days, who can hand on that spirit to his contemporaries and to posterity through new channels, so that its influence is simply extraordinary—and it is difficult to see what else or better a real historian can do—can be called an historian, then Newman is preëminently just that. He so lived among the Fathers, to cite but one instance, that he became as one of them, and he transmitted their spirit and doctrine through fresh channels to a world that had all but forgotten them.

Thus many of his works are real history, and not least among them are his *Arians,* his *Historical Sketches* (3 volumes), his *Essays, Critical and Historical,* his *Apologia.* And it is in some of the works just mentioned that his powers as an essayist are manifest, a fact that cannot be passed over lightly.

9. Newman the Saintly Man. Mr. J. Lewis May, in his Life of Newman, records the following: " At the Requiem Mass which was celebrated at the London Oratory for the repose of the soul of its founder (Newman), Cardinal Manning preached the sermon. It was in itself a magnificent panegyric, the more noble and magnanimous when we recall the long and bitter dissensions which had estranged the two men for so many years. We may almost read in it a public recantation, a proud yet generous confession of error and misjudgment, made by one who was himself on the brink of the grave." In that sermon Manning uttered these significant words: " Someone has said, ' Whether Rome canonizes him or not, he will be canonized in the thought of pious people of many creeds in England.' This is true; but I will not therefore say that the mind of England is changed. Nevertheless it must be said that toward a man who had done so much to estrange it, the will of the English people was changed; an old malevolence had passed into good-will. If this is a noble testimony to a great Christian life, it is as noble a proof of the justice, equity, and uprightness of the English people. In venerating John Henry Newman it has unconsciously honored itself." Whether Rome canonizes him or not, those who have studied his life and work know that the great source of his astounding activity and phenomenal influence was the sanctity of his life. For this reason, the title, " saintly man," finds its true place at one of the corners of the square in the diagram.

10. Newman, Prince of the Church. It took no little courage on the part of Leo XIII to make Newman a cardinal, but that great Pope appreciated the greatness of the eminent Oratorian, and he would let nothing stand in the way of making him a Prince of the Church. When the objection was brought up that there was no precedent for promoting a simple priest to the cardinalate, he promptly replied: " Very well, in that case I will set a precedent." Then there were the difficulties with

Manning, and the accusation that Newman was too liberal, and so on. But Leo XIII did not hesitate, and his words some ten years later to Lord Selborne are significant: " My Cardinal! It was not easy, it was not easy. They said he was too liberal; but I had determined to honor the Church in honoring Newman. I always had a cult for him. I am proud that I was allowed to honor such a man." And to quote once more from Manning's sermon at the London Oratory: " If any proof were needed of the immeasurable work that he has wrought in England, the last week would be enough. Who could doubt that the great multitude of his personal friends in the first half of his life, and the still greater multitude of those who had been instructed, consoled, and won to God by the unequalled beauty and irresistible persuasion of his writings—who could doubt that they, at such a time as this, would pour out the love and gratitude of their hearts? But that the public voice of England, political and religious, in all its diversities, should for once unite in love and veneration of a man who had broken through its sacred barriers and defied its religious prejudices, who could have believed it. . . . For no one in our memory has such a heartfelt and loving veneration been poured out." Newman was not only a cardinal, but a great cardinal, and in the words of Leo XIII, his elevation was an honor to the Church.

Had Newman's genius manifested itself in only one of these varied fields, he would rank among the leading minds of the world. But when we consider in how many different fields he was preëminent, the many-sidedness of his genius becomes truly bewildering.

Well we may thank God for having given Newman to the world, and in a particular way to us Catholics. And would that we knew him better, so that we could make him better known to others, and help him to bring still more souls to the Master whom he loved so well—in whose cause he used his genius so fully and untiringly.

William S. Lamm, S.M.

San Antonio, Texas.

STILL SEARCHING FOR THE SOURCE OF "ALTER CHRISTUS".

To the Editor, THE ECCLESISATICAL REVIEW.

The following letter from Father M. Bévenot explains itself so well that comment of mine on his argument would indeed be like " painting the lily ". But I may nevertheless remind your readers that Father Bévenot had contributed a very helpful letter (cf. this REVIEW, Aug. 1937, pp. 189-190) which pushed back the " Alter Christus," in relation to priests, about two hundred years beyond the previous date of 1853 found by a contributor to the round table discussion. The " lag " between the two applications of " Alter Christus " (namely, to Christians in general, as de la Puente gave it—date, 1611; and the date implied by Fr. Bévenot to priests specifically—date about 1650) was largely bridged by Father Bévenot. I had been pleased to find that the 1611 date had been pushed back (by the contributor to the August REVIEW) to the ninth century in respect of " Christians in general ". But the present letter jeopards greatly that pleasant view.

Dear Monsignor Henry,

As you were kind enough to print my letter on *Sacerdos alter Christus,* late as it reached you, you will, I am sure, forgive the lateness of this. But I hope that someone else will already have intervened, and that there will be no need to print what I now subjoin. However:

In case no one else has checked his reference, I beg to be allowed to question the claim of your anonymous correspondent who proposed Amalarius—if not Augustine—as a witness to *alter Christus* as applying to Christians in general (Oct. p. 381). I do so with a certain reluctance, because, were the claim well founded, it would indeed take us back to St. Augustine, in whose works I have found the passage quoted by Amalarius (cf. Migne, 39, 1572).

Unfortunately the context shows that the Bishop of Hippo could not possibly have meant the words: " unum filium habet, putet *Christum alterum* " to signify: " if he has an only son, *let him look on him as another Christ* ". The Bishop had refused to accept the property left to the Church by a certain Januarius, because the latter had disinherited his two children in order to do so. The advice he had always given to parents in such cases was to divide the inheritance between children and Church. " If a man has one son, *let him consider Christ as a second son* ", i. e., if he wants to give to Christ (viz.

the Church), let him not disinherit his own son, but give him a due share as well.

That this is the meaning of the passage is clear from what immediately follows. The passage runs:—

> ". . . (si faciat quod saepe hortatus sum); unum filium habet, putet Christum alterum; duos habet, putet Christum *tertium*(!); decem habet, Christum *undecimum*(!) faciat, et suscipio."

Is this what is referred to when your correspondent adds: "Note that the author *frequently* has used the expression"? I, at least, have failed to note it anywhere else in the near context.

Believe me, dear Monsignor Henry,
Yours very sincerely in Christ,
M. Bévenot, S.J.

Chipping Norton, Oxon, England.

Obviously, the whole question remains open for further discussion, unless my readers are quite content to allow the "Alter Christus", in its two applications (to priests and to the laity), to remain *in statu quo*.

H. T. Henry.

Washington, D. C.

DISTRIBUTING HOLY COMMUNION IN HOSPITALS.

Qu. I bring Holy Communion to a number of Catholic patients in a Sisters' sanitorium. The building consists of one unit which has several adjoining rooms, and for the rest is made up of individual cottages scattered over the grounds and separated from each other by several yards. 1. What is the correct manner of distributing Holy Communion in the different rooms of this hospital? 2. Is it necessary that a corporal be placed on the communion table in each room, or will an unblessed linen cloth suffice on which to set the ciborium? 3. May the sisters or nurses touch this corporal, or is the privilege reserved to the sacristan or to clerics? 4. May a sister sacristan handle a purificator, pall or corporal that has been used in the celebration of Mass in order to put them in a laundry bag?

Resp. On 9 January, 1929, the Sacred Congregation of Rites issued the following *Instructio:*

When Holy Communion is to be distributed to several sick persons who live in the same house, or in the same hospital, but in different rooms, the ministering priest or deacon shall recite, in the first room only, all the prayers which are to be said according to the Roman Ritual before the Communion of the sick (Tit. IV, cap. 4); in the other rooms, however, he shall say only the prayers *Misereatur tui . . . Ecce Agnus Dei . . .*, *Domine non sum dignus* once, *Accipe frater* (*soror*) . . . or *Corpus Domini nostri Iesu Christi*; and in the last room he shall add the versicle: *Dominus vobiscum*, with its response and the prayer *Domine sancte . . .* in the plural number, and if a consecrated particle remain, he shall give the blessing with it.[1]

If the cottages are only a short distance apart, especially if they are connected by a portico, the cottages can undoubtedly be considered as rooms *ejusdem hospitalis*.

2. A corporal should be used. See *Rituale Romanum* (1925), Tit. IV, Cap. 4, No. 15.

3. The nurses and sisters may be permitted to unfold and fold the corporal if necessary. This, however, should not be encouraged.

4. Canon 1306, § 1 states: " Curandum ne calix cum patena et ante lotionem purificatoria, pallae et corporalia, quae adhibita fuere in sacrificio Missae, tangantur, nisi a clericis *vel ab iis qui eorum custodiam habent*." Those who have the custody of the sacred vessels include lay sacristans. (See *Commentarium Textus Codicis Iuris Canonici* by Joseph Blat, Liber III, No. 177.)

STERILIZATION BY THE STATE.

Qu. May I ask that you answer the following questions through the REVIEW.

1. Has the State the right to sterilize the insane or feebleminded? Two theologians, Callan and McHugh, seem to have the opinion that it has.

2. May a Catholic doctor employed by the state *perform* or *co-operate* in such operations?

Resp. 1. The answer is " no " without qualification. This question was decided by the Holy Father in his Encyclical on *Christian Marriage*. Following is the pertinent paragraph:

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[1] *Acta Apostolica Sedis, Vol. XXI*, p. 43. THE ECCLESIASTICAL REVIEW, April, 1929, pp. 383-384.

> Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason.

Any statement to the contrary by any theologian must have been made before the publication of this Encyclical, 31 December, 1930.

2. The second question asked by our correspondent is answered in the following paragraph from Monsignor Ryan's pamphlet *Moral Aspects of Sterilization,* published by the National Catholic Welfare Conference:

> In view of the foregoing facts, particularly the Papal condemnation, it is clear that no Catholic is morally justified in promoting either the enactment or the execution of sterilization laws. This applies to private citizens as well as to public officials and public employes, but especially to legislators, physicians and surgeons.

BAPTISTRY PROPER PLACE FOR SOLEMN BAPTISM.

Qu. In our hospital chapel there is no baptismal font. When it is necessary to administer solemn baptism, it is done in the sacristy. Should the chaplain secure the baptismal water from the parish church, or bless it privately according to the short form in the Ritual, or bless it solemnly in some container on Holy Saturday and the vigil of Pentecost?

Resp. Solemn baptism should take place in the bapistry of a parish church (canons 773 and 774). The bishop may permit solemn baptism in another church or public oratory within the limits of the parish. In case of great inconvenience or danger, the parish priest should baptize in the nearest church or public oratory within the limits of his parish (canon 775). In quite extraordinary cases the bishop may permit solemn baptism elsewhere (c. 776).

Unless specifically authorized by the bishop of the place, the chaplain has no right by law to baptize solemnly either in the semi-public chapel of the hospital or elsewhere. Children born in a hospital are ordinarily healthy and have the best of care. They should be baptized by the pastor of the parish church of the parents in their parish church as soon as it can be done conveniently. In danger of death, the chaplain should baptize infants, and others, privately. If the infant survives, the ceremonies of solemn baptism are to be supplied later in the parish church by the pastor.

The chaplain should secure baptismal water for private baptism from a parish church. "It is not permitted, unless in virtue of special faculties, to bless baptismal water anywhere except in a church or baptistry. . . . Should the font be empty, fresh baptismal water ought to be blessed according to the form given in the Ritual, and the rubrics of this form clearly imply that the ceremony should take place in the church. Even when, by special permission, baptism is solemnly administered in a private oratory, the water is not to be blessed there, but to be carried from the font of the parish church. There is no law which allows a priest to bless water for baptism outside the church." (O'Kane, *Rubrics of the Roman Ritual,* ed. 1922, p. 158.)

If the bishop does permit baptism to be solemnized in the semi-public chapel of a hospital and permits the chaplain to conduct the major services of Holy Week with due solemnity and dignity in the same chapel, it then seems logical to conclude that he may bless water for baptism on Holy Saturday and the eve of Pentecost. However, such cases must necessarily be rare, as they are exceptions to the Church's general law and practice.

NUMBER OF CANDLES AT LOW MASS.

Qu. In the convent where I am chaplain the sisters light all the candles on the altar before low Mass on Sundays and other (Benediction) days, simply because the Benediction is to follow the Mass. In this proper?

Resp. Liturgists state that at the parish or principal Mass in a church more than the two candles can be lighted on the greater feasts of the year. This is based on a decree of the Congregation of Rites, 6 February, 1858, No. 3065. It had been asked whether, when the principal Mass, parish or conventual, cannot be sung on account of lack of singers, it is permitted to light more than two candles on the altar, at least on the more solemn feast days. The answer was in the affirmative.

In the case here presented the conditions are hardly fulfilled. It does not seem to be the direct purpose of the lighted candles to add solemnity to the Mass in honor of the feast of the day, but merely as a convenience on the part of the sisters so that Benediction can be followed quickly after the Mass.

The case brings up once more the old question of the desirability of having Benediction after Mass. It is certainly not the Church's mind to have it at that time. Only when the cultus of the Blessed Sacrament is the theme of the liturgy, as during the solemnity of Corpus Christi, and at the close of Forty Hours when such takes place on the morning of the third day, does the Church wish Benediction by the Host in the ostensorium in the morning. If the sisters cannot arrange to have Benediction in the afternoon or evening, it would seem advisable for the chaplain to withdraw from the altar, and even from the sanctuary, after the low Mass, so as to give the sisters time to light the candles necessary for Benediction. It is our duty to be most careful in preserving the identity and dignity of the Mass, the Church's supreme act of public worship.

USE OF SISTERS' CHAPEL AS PARISH CHURCH.

Qu. The church of one of our nuns' institutions is lent indefinitely as a parish church. Does the priest follow the ordo of the sisters, who have their own proper calendar, or that of the diocese?

Resp. The answer to this question depends upon the present official status of the church or chapel in question. The place of worship in an institution is usually a semi-public chapel, no matter how large or imposing it may be. Presuming that such has been the case, and that the sisters simply allow, with the permission of Ordinary, the people of the district, who are without benefit of clergy, to use this semi-public oratory, and the chaplain of the institution conducts the services, the calendar proper to the sisters must be followed.

If, however, the edifice is now officially considered a parish church or a public oratory, and the bishop has appointed a priest to take charge of the people in the vicinity and to conduct the usual services in the church or public oratory, the calendar of the diocese is to be followed. In case of doubt, the Ordinary should be consulted as to the present status of the church or chapel.

WINE FOR THE MASS.

Qu. Will you please state the maximum percentage of alcohol that is permitted in wine used for the Mass?

Resp. Canon 815 § 2 reads, " Vinum debet esse naturale de genimine vitis et non corruptum." Some wines naturally contain above seventeen per cent alcohol and these are valid matter for the consecration of the Holy Eucharist.

The question as to the limit of alcoholic substance concerns only wines to which grape brandy is added in order to keep them from souring or spoiling. The Instruction of the S. C. of the Sacraments (26 March, 1929), quoting the decree of the Holy Office of 25 June, 1891, declares: " It is better to add to the wine which is intended for the Sacrifice of the Mass, spirits or alcohol which has been made from grapes, in such quantity that, added to that which the wine already naturally contains, it will not exceed twelve per cent. This admixture should be made when the so-called tumultuous fermentation has begun to die down." If the natural alcoholic content is already twelve per cent, and there is danger of deterioration, the wine may be fortified as above to the extent of not exceeding eighteen per cent.

Whilst it is not particularly *ad rem* to the query, it might be well to repeat here the warning of the Congregation given in the above mentioned Instruction. " In order to be sure of the genuine matter of the bread and wine which is absolutely required in consecrating so great a Sacrament, it will certainly be better, unless the priest have both of these substances made at home, to obtain them from persons who are very expert in them and who actually grind the wheat or press the wine from the grapes; and who, besides being above all suspicion, can safely certify that they have absolutely without any fraud made the hosts from wheat alone, and pressed the wine from grapes alone."

MASS FOLLOWS CALENDAR OF CHURCH WHERE CELEBRATED.

Qu. I serve the chapel of Dominican Sisters. Am I correct in understanding that I am to follow their ordo and missal? If the community seems indifferent to this privilege and does not supply a missal with the Dominican propers, am I right in using the Roman Missal?

Resp. Father Augustine, in *Liturgical Law,* p. 28, says: "If the sisters' constitutions state that they are entitled to their own calendar, the latter should be used (see *Decreta Authentica,* n. 3972, ad 4)."

The Rubrics of the Roman Missal, Tit. IV, 6, state that all priests, whether diocesan or regular, are to celebrate Mass according to the calendar of the church or public oratory where the Mass is said, and that the same regulation is to be observed in semi-public chapels.

The attention of the sisters should be called to this rubric in the missal. They should also consult their constitutions, and if their calendar is prescribed therein, they should be admonished to obey. The chaplain is not bound to buy a missal.

BAPTISM BY A DEAF-MUTE.

Qu. A question has recently come up for consideration around our house which may be of some speculative value, if not of direct practical import. May a deaf-mute, in case of necessity, validly and licitly administer the sacrament of Baptism? Most theology manuals maintain that words are necessary in all the sacraments save Matrimony, where a nod of the head suffices.

Resp. It is a *probable opinion* that a deaf-mute, who can indicate by *some perceptible sign* that he intends to administer Baptism, can validly and licitly baptize in cases of necessity. In practice the baptism should be readministered conditionally. (Cf. Hugon, *Tractatus Dogmatici,* vol. III, p. 33; Tanqueray, *Synopsis Theol. Dogmaticae,* vol. III, p. 248, edition 1934; O'Connell, *De Sacramentis Ecclesiae,* p. 25; ECCLESIASTICAL REVIEW, February 1897, p. 189.)

AGE LIMIT FOR ABSTINENCE.

Qu. Does the exemption from fasting because of old age include exemption from abstinence?

Resp. No (canon 1254, § 1.). Children below the age of seven are not bound by the law of abstinence, but there is no age at which one is exempt from abstaining solely because of advanced years.

BROADCASTING NOVENA SERVICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is to be regretted that " Zelator " wrote the article which was published in the October issue of THE ECCLESIASTICAL REVIEW without having previously informed himself concerning the facts of what he is pleased to style " the big Novenas ".

Since reference is made to " sensational broadcast of the Novena," I feel it incumbent upon me to answer this admittedly inexperienced writer, because for three years past the Novena in honor of Our Lady of the Miraculous Medal has been broadcast from Holy Cross Church, West 42nd Street, New York City. Since we were the first to broadcast the novena services, and, as far as I know, the only one to do so, with one exception, I feel that reference was made to our broadcast.

It would be very consoling to " Zelator," I am sure, if he were to read even some of the hundreds of letters which come to us from bedridden patients in hospitals and homes who write of the great consolation they receive from the novena services. " I wish you could have walked through the wards while you were preaching on ' Life's Scourgings ' and see the calm stillness over the faces of the mentally sick patients. To my mind, your broadcast really does an enormous amount of good," writes a Protestant chaplain of one of the large hospitals in New York. We have not only written but oral testimony of Sisters, nurses and patients in and around New York, who tell us that the novena broadcast is waited for most expectantly in Catholic and non-sectarian hospitals every week.

I am sure that when " Zelator " listened to the broadcast and was unable to " think up an honest argument in defence," that he was not in a hospital ward mingling with the patients. If he is looking for an honest argument against the exclamation, " What a racket! " he might visit on some Monday afternoon any ward in any of a number of hospitals to which we will be glad to refer him.

The word " racket " is very carelessly and freely used nowadays, concerning successful effort in any work. It might be defined as a continued illegal attempt to extort money by coercion and intimidation for services which are neither desired nor necessary. I am confident that " Zelator " would not apply that definition to the " big Novenas ".

Since the establishment of the Novena to Our Lady of the Miraculous Medal in Holy Cross Church on 9 April, 1934, not one of the 1,389,369 people who attended the services has ever heard any mention of, or appeal for money. To show that the services are required and necessary for the spiritual good and mental consolation of people of all classes, permit me to quote from just a few of the testimonies given:

> I am fifteen years old. I had been away in an Orphan Home with my brothers and sisters since 1933, as my mother was not able to take care of us. Thanks to the Blessed Mother we are now with our mother at home and happy once more.

> I had not been to the Sacraments for over thirty years.

> My daughter and her husband had been away from the Sacraments for four years.

> Two years ago my son married a non-Catholic before a Protestant minister.

> My husband and I had come to a point where I was afraid that our home would be broken up. He neglected his religion and had gone so far as to question if there was a God.

The fact that thirty-four converts were baptized in the Catholic faith in Holy Cross Church during the past year, might convince " Zelator " that some good is done by novenas. The fact that on Mondays in connexion with the Miraculous Medal Novena, during the past three years, 44,956 confessions were heard, might also make an impression upon him.

" Zelator " suggests that novenas should be merely private devotions and should be kept as such. But, Christ Himself recommended public prayer and the Church has always fostered public prayer as an incentive to private devotion. That the Church is wise in doing so is proven by the spiritual status of Holy Cross Church since the novena to the Mother of God began. The attendance at Holy Mass has increased manyfold, both daily and on Sunday. The number who approach the altar rail is very far in excess of the number before the Miraculous Medal Novena began. The church itself is not so deserted now at any hour of any day of the week. All these spiritual improvements can be accredited solely and alone to the Novena to the Blessed Mother.

Finally I would make three suggestions to " Zelator " before he again takes up his pen to try to tear down or discredit the efforts of zealous priests:

First: To attend some of the services in Holy Cross Church. I am sure that he cannot fail to be impressed by the piety, devotion and sincerity of the men and women who attend.

Secondly: I would be very glad to have him sit in one of the confessionals, hour after hour, as our priests do. The fruits of the Novena will be evident to him from the knowledge that through the influence of Mary are brought back sinners who have been away for years and years.

Thirdly: I would suggest that when " Zelator " writes again, he write from personal experience and not from, as he says, " impressions some neighbors and others have given me ".

JOSEPH A. MCCAFFREY.

New York City.

Book Reviews

THE CONSIDERATE PRIEST. By the Right Reverend Monsignor William J. Kerby.

PROPHETS OF THE BETTER HOPE. By the Right Reverend Monsignor William J. Kerby.

Dolphin Press, Philadelphia. 1937. Two volumes: pp. 236 and 266.

In the twenty-seven chapters of these two volumes one finds a treatment of almost every topic connected with the spiritual development of the priest and of his services to the people. We have an abundance of literature for the priest, but nowhere is there to be found the Kerbyesque insight into the American priesthood and the Kerbyesque touch in portraying the ideal priest. The author was one of God's choicest gifts to the ranks of the American priesthood. In him were fused the household of the virtues and the best culture of mind and heart. He lived truth before he wrote about it. The fact that both his clerical colleagues and the laity instinctively thought of him first as a priest, because they saw in him a picture of what they thought a priest ought to be, gives authority to his written word. His countenance bespoke the grace that draws men to God and to nobility of living.

Monsignor Kerby was accustomed to say that literature is life held fast. The reader of these articles is astounded at this priest's evidently wide acquaintance with the best in literature. Quotations from the works he read are set like diamonds through the pages of his works. But better than that are the flashes of spiritual insight which darted from his pen in short, crisp sentences. He knew those subtle processes which mold character, and with the skill of a master he applies these observations to the formation of real priests. In closely and carefully chiseled words he holds the mirror up to the American priesthood, so that the reader sees the working of those formative factors which make or mar the priestliness of the priest.

It would be great gain for any priest to make these volumes the companion of his leisure and of his travels, for the printing is attractive and the size of each volume convenient. The young levite may wish to begin with " The Young Priest and His Elders," and if so, he will find there much to his profit. But the essay is no less serviceable for older priests. The author touches the ordinary only to invest it with the poetry of spiritual beauty: for instance, his description of the old priest on a crowded street when " his hand will steal into his coat pocket, that dear familiar chapel from which so many unsuspected rosaries take ' through the boundless air their certain flight ' to God."

Discerning priests will perhaps agree that in the chapter on "The Impact of the Years on the Priest" we have a modern classic expression of what life does to the priest. A delightful sense of humor pervades the article as the author pictures those experiences which "correct the inadvertences that we dearly cherish as a shield against the arrows that the years shoot with unerring aim at our self-complacency". And yet, despite the maturities that press upon us "we may, if we will, move on always toward God and experience no decline".

One discovers also in these pages a psychological finesse in depicting the ravages of selfishness in the sacerdotal character. Those accumulative details which gradually darken in some priests the vision which was theirs when young are here dissected and laid bare. An honest reading of "The Personal Influence of the Priest," or "The Priest's Respect for Others' Feelings," or "The Courtesies of Life" (which are the "sentinels of virtue"), may bring a blush of shame to some. Yet the pruning process is done so deftly that one is pleased at the operation. Again, when there is temptation to take advantage of one's office or position, help may be had from reading how priests fall into unsuspected tyrannies, because "power can so color conscience and confuse sanctions as to destroy at times all interior restraint".

No man was more adept at discovering goodness in life and in people than was Monsignor Kerby, "The habit of seeing and loving goodness is the birthright of every priest." Consequently in such essays as "The Priestly Temperament," and elsewhere throughout the two volumes, the author winsomely leads his readers along the path that he followed. Goodness infinite became incarnate on the first Christmas. No better literary incentive to goodness could be given on this Christmas than these two volumes by one who relived in these modern days the Gift of the first Christmas.

MEDITATIONS ON THE GOSPELS. By the Right Rev. Ottokar Prohászka, D.D. Translated by Margaret de Pál. Vol. I, xiv+229; Vol. II, ix+322; Vol. III, xiv+229. New York: Sheed and Ward. 1937.

Six and a half years ago, Messrs. Sheed and Ward translated and published one of Bishop Prohászka's twenty-five volumes. It was the first volume of these meditations, and it met with prompt success. It is now being reprinted, together with two new volumes. Many a priest will find the *Meditations* a source of spiritual energy which will pass from him to the minds and hearts of his people.

Described as one "who had done more for Catholic restoration than whole religious orders," Bishop Prohászka was a man's priest. He took men as he found them, "liberal," creedless, careless; he led them, developed their spiritual life. At the Budapest University he lectured on the fundamentals of Catholicity; the hall was always full, and the audience was predominantly masculine.

This "broad-shouldered, steely-muscled, upstanding" churchman has put himself into his *Meditations*. His thoughts are rich and profound; the presentation is strong and original. An extract, selected at random, will illustrate this. "Faith in Jesus Christ is not weakness, but strength, and those who desire faith because of their own weakness merely manifest their ignorance of Christ and of that for which He stands. Religion is not supplementary strength, nor is it a substitute for strength. It is in itself the force by which we are freed from the trammels of our lower nature, and it is the source from which fresh forces—confidence, gratitude toward God, humility, love—are derived. By faith we are enabled to recognize our own weakness, and at the same time we learn how strong it will make us."

The value of a priest's existence is the work done for the glory of God in accordance with his talents. He cannot do work in accordance with his talents without meditation. Books such as Bishop Prohászka's are invaluable for "independent regular meditation", and it is a pleasure to own and use *Meditations on the Gospels*. The translation is well done.

BROTHER PETROC'S RETURN. By S. M. C. Little, Brown & Company, Boston. 1937. Pp. 249.

Here is a book that one can read in a few hours, but over which the reader will want to go back, to rest in the thought of the story, to recall some points of its telling humor. The central fact of the story is plainly supernatural, but so also is our life as members in the Mystical Body. The return to life after four hundred years is a departure from the ordinary course of God's laws in the governing of this physical world. But there is nothing that shocks our sense of fitness in the fact described, nothing out of harmony with our habits of thinking on the supremacy of God's law and the divine arrangement of things.

Admitting the logic of this postulate, the rest of the story follows—a pleasing, plain account of daily experience in the routine life of a religious community. The problem, of course, for both Petroc and his new-found brothers in religion, will be to re-adjust the trained cleric monk of four hundred years ago, first, to the strange environment of machines and noise in this physical world; then to rediscover the old highways of ascetic discipline and life, overgrown, in places, by later practices in spirituality and methods of arriving at union with God.

It is here mainly, in the process of readjusting things that have changed since 1549 (the year of Brother Petroc's first departure or suspended animation), that we find the finest humor of the tale. It is a humor truly human, humor that does not hurt or wound. It is never sought at the expense of some one else. It is just amusing and delightful because it is true to life, the life that is here described, the Catholic life of the sixteenth century and the twentieth.

As stated on the dust cover of the book, the story is intended to show the impact made by our present conditions on a soul born of the middle ages with their deeper faith than our day. This it does with force and beauty. The painting of the characters, especially the subprior, is excellent. The end that means death to Petroc, because of all the Mass means to him, holds a good lesson for every reader.

NEXT SUNDAY'S SERMON. By John K. Sharp, A.M., S.T.B. The Dolphin Press, Philadelphia, Pa. 1937. Pp. xiii+324.

Teachers and preachers of religion who are serious about their ministry have come to regard the author of this book as one of our leading authorities in the field of catechetics and homiletics. Besides a considerable teaching experience, he has enjoyed a long and varied pastoral ministry. This, his fourth text book for teachers, seminarians and priests on the vitally important subject of how to teach God's word to the young and how to preach it to the old, is, perhaps, his best.

It deals with general homiletics and it will undoubtedly receive a place alongside his *Our Preaching*, which deals with special homiletics and which was published some time ago.

Father Sharp, who is Professor of Catechetics and Homiletics at the Brooklyn Diocesan Seminary, reveals a thorough acquaintance with and a firm grasp of his subject. He has studied its literature, non-Catholic as well as Catholic, and he has consulted the practice current in our own seminaries and in the non-Catholic divinity schools, as the many quotations and footnotes reveal. But this is no dry-as-dust tome.

Next Sunday's Sermon offers helpful suggestions on sermon composition and delivery. It is replete with wise and sympathetic counsel and practical pastoral suggestion. It is all excellent, but perhaps the most valuable parts of this book deal with the finding, organizing and developing of the material for the sermon. The chapters on delivering the sermon are also most useful. They treat of phonetics (here is a simplified yet thorough presentation of the now popular science of phonetics), good usage, the mechanism and training of the voice, gesture, suggestion and confidence in the pulpit. This section should prove an open sesame to that speaking technique which confers power, ease and effectiveness. In the more than one thousand items of the Index, each of which has generally several page references, there are listed nearly one hundred and fifty plans for effective sermons. Diagrams, format and surprisingly low price mark this book as an object lesson in book-making.

Next Sunday's Sermon impresses one as uncommonly solid and complete. Its profusion of practical advice within so moderate a compass is astonishing. It is sententious, all pith and no rind. Father Sharp is to be congratulated on his notable service to the English-speaking clergy. Priests and seminarians everywhere owe him a debt of gratitude, shared equally by the professors of homiletics in our seminaries. It is hoped that he will have yet more to say on these matters. If the laudable " Crusade for Better Preaching ", recently launched, does nothing else than to put this book in the hands of our priests and seminarians, that organization will have gone a long way toward success.

CHRIST THE LEADER. By the Rev. W. H. Russell, Ph.D. Milwaukee: The Bruce Publishing Company. 1937. Pp. x+458.

If ignorance of Christ is the greatest enemy of Christ, then we must welcome every new attempt to make Christ known. Christ says: " I am the Way, the Truth, and the Life," and He alone offers a way out of the present-day chaos. He alone is the safe Leader.

Father Russell in this Life of Christ has made a successful attempt to make Christ appeal to the modern reader. His method is briefly this: First, he offers sufficient comment on the Gospel passage to enable the reader to visualize the scene of the statement or of the event; secondly, he explains the principle at issue; thirdly, he applies the principle to our present manner of life.

While *Christ the Leader* is arranged as a text book for the college or high school level, it may be recommended also for general reading and for study clubs. The author's style is direct and simple (some readers may find the phrasing at times even too colloquial); his review questions should never prove too difficult—in fact, some of the review questions suggest answers that are occasionally too obvious, since they call for a mere " yes " or " no ". Throughout the book Father Russell remains in touch with current problems: for instance, in his questions on pp. 302-303. Nor does he avoid difficulties that are urgent, for example, in connexion with marriage. Another modern touch is shown in the way the reader is reminded of his duty of being kind to non-Catholics; and in accordance with the Liturgical Movement, there is frequent correlation with the Mass. Among the books recommended for further study we find some popular novels. Even motion picture scenes are used for the purpose of illustrating one's duties. The reader finds himself throughout in the hands of an experienced teacher who realizes that the best teaching is done incidentally.

Book Notes

The Reverend Doctor Paul Stroh, C.SS.R., of Holy Redeemer College, 3112 Seventh Street, N. E., Washington, D. C., has in course of preparation a history of Clerical Mediation in American Labor Disputes during the years 1900-1937. He is gathering authentic information about actual cases showing when, where and how our American Catholic churchmen have acted as peacemakers in industrial warfare since the turn of the century. He has collected much valuable data through the several hundred letters he has already sent out in his quest for authentic accounts in this relation, and he would welcome any newspaper clippings, reports, copies of agreements and such like documentary sources on the subject. It will be immediately obvious to our readers how worthy of their attention this work is, so that it may bring to light the extent of the Church's interest and influence in our social and industrial welfare.

From the Messrs. Longmans, Green & Company has just come *A Reporter at the Papal Court,* which is a chatty story of the leading events of the pontificate of Pope Pius XI. Although conceived and written in the journalese manner, and by a non-Catholic, the narrative is almost free from inaccuracies, and its tone is sympathetic and not undignified. The author, Mr. Thomas A. Morgan, has been a foreign correspondent for American newspapers these many years, several of which he spent in Rome. He has had quite unusual access to the Vatican and its news sources. The intimate picture he paints of the Holy Father, from boyhood up to the present time, reveals the newspaperman at his best, both as assiduous and resourceful gatherer and writer of accurate information. He shows also a good knowledge of the historical background of the incidents he recounts and a fine sense of their influence and importance in world affairs. This book may be freely commended to the reader who wishes to get true glimpses of the Vatican at work through the eyes of a journalist of evident good will and competence.

The sixth edition of *Epitome Iuris Canonici* (Tomus I) by A. Vermeersch and J. Creusen has just appeared (Malines, Belgium—H. Dessain, xvi + 675). The volume covers the first and second books of the Code. Father Vermeersch died shortly after work on the new edition was begun. The few changes made in the sections originally written by him are indicated by Father Creusen. The commentary, of course, takes consideration of the more recent responses of the Holy See and the latest opinions, but otherwise it is little changed in content or arrangement.

Armand Gougnard's *Tractatus de Matrimonio* is now appearing in its eighth edition. (Malines, H. Dessain, viii + 682). As the number of pages indicates, it treats the subject exhaustively. As those who are acquainted with the former editions know, the subject is also treated well. The tract is divided into four *libri;* De Matrimonii praeparatione, De Matrimonio universim spectato, De Impedimentis Matrimonii, and De Dispensationibus Matrimonialibus. The arrangement makes for easy reference; the Latin style is clear and simple. The book should really be more popular in this country.

The need of the hour is for man to conform to the Will of God, and one of the needs of the hour is to provide the literature for training the thousands of lay Catechists who will be needed to instruct the two millions of Catholic children in public schools. This is the large task to which the Confraternity of Christian Doctrine has consecrated itself.

Child Psychology and Religion should prove of unusual value to those who teach religion to children, since it presents the findings of one who during many years has been in charge of those who instruct children in religion. The reader of the book is conscious throughout of being in the hands of an author who, from the rich experience of the years and the fulness of a zealous heart, dispenses intelligent aid. His language is clear, and even readers who have had no previous experience with educational literature, will have no difficulty in assimilating the valuable material. Among the best sections of the book we should like to list the material on questioning, on teaching prayers, and on being pupil-minded. The author is an expert in dealing with difficult situations. For instance, the Plymouth Chart is described as an excellent substitute for a blackboard. Again, the teacher of religion is encouraged to be all things to her pupils, to learn the language of their games and even how to make the tail of a kite. All in all, the present volume is a most helpful omen of books that will really help our teachers of religion. All priests will do well to study the book themselves and to distribute copies of it among their teachers, both religious and lay.

The publisher has done his part by reducing the price of the book to a minimum (60 cents per copy with large reductions in price on quantity orders), and hence it is expected that the book will be distributed widely. (P. J. Kenedy & Sons, New York, pp. xi + 156.)

The REVIEW has previously called attention to the artistic quality of the publications of *Ars Sacra* (Woolworth Building, New York City.) Other material of the same publisher that deserves hearty encouragement during the present season is the rich assortment of Christmas cards, cribs (in all sizes and styles), Christmas transparencies, and holy cards. Even a cursory examination of these articles will convince the priest that here he has both artistic and truly religious material to offset the pagan spirit so much in evidence in the average greeting card of recent years.

Sunday Collects, by the Rev. C. C. Martindale, S.J., in keeping with the desires of its author as expressed in the preface of his most recent contribution to the Liturgical Movement, " will help Catholics toward praying in the words of the Church, with the mind of the Church, in union with the Church throughout the world, with the maximum of intelligence and of conviction." Besides presenting a descriptive translation of the Collects, the book offers points of meditation associated with the thought suggested in these prayers. The meditations acclaim the author a true Galilean, whose speech has discovered him as one who has walked with Christ. The volume should more than serve its purpose as an additional aid for the laity " to pray the Mass ". Priests will find in *Sunday Collects* many helpful thoughts for short sermons. (Sheed and Ward, New York; 1937; p. 92.)

Monsignor Victor Day, of Helena, Montana, continues to keep his excellent manual *An Explanation of the Catechism* up to date. Part first, " The Apostles' Creed " (1937; pp. 162) has been newly revised. The method followed in the manual may account for the growing popularity of these books, with both pupils and teachers. They have been translated into Spanish, and are being done into French as well as being adapted for use in Chinese and Japanese schools.

Material from the archives of the Society of Jesus, and the documents upon which the beatification and canonization of St. John Francis Regis were based, have been used by Father Georges Guitton for his *Saint Jean-François Regis*. The treatment is fresh and vigorous and the scholarship is excellent.

Woven into the personal history of the Saint is an account of the times of Louis XIII, with their religious and political disturbances, that adds considerably to the readability of the volume. Above all, the difficulties overcome, the calumnies endured, the charity shown to all, the zeal and apostolic spirit of St. John Francis will remind us that there is a scale of values very different from that to which routine may have accustomed us.

Father Guitton has done Catholic historians, and Catholics in general, a great service in providing this excellent biography. (Paris, Editions Spes; p. 630.)

A new edition, or rather a new impression of the *Missae Defunctorum ex Missali Romano desumptae* has been made by the Casa Editrice Marietti. It is a small quarto, printed on a good quality of paper that will not tear easily. The presswork is well done, and considering the size of the page the legibility is remarkable. (Turin, Italy; pp. ix-44.)

Father Norbert Groth, who has met the storms of life for three-quarters of a century, was so impressed by Alban Stolz' *Life of St. Germana* that he translated it from the German in the hope that it might be a " consolation for the poor, forgotten, outcast human by the wicked world ". The biography is written in the old style of hagiography, and for that reason, if no other, many will enjoy reading this little booklet. (St. Paul, Minn. E. M. Lohmann Co., p. 96, paper covers.)

It is not unusual to find English translations of French Catholic books, but it is unusual to see French translations of Catholic volumes that appeared originally in English. For this reason, among others, it is gratifying to learn that *Instructions for non-Catholics before Marriage* is soon to be published in French by P. Lethielleux et Cie, of Paris. This is a nice tribute to the little book which has proved so popular among the priests of the United States. Already the brochure is in second revised edition and its fifth impression. The Dolphin Press, which publishes this handy volume for both the prospective convert and the priest who gives him instructions, offers a kindred brochure, *The Rite of Adult Baptism.* In its pages the convert will find a detailed and an accurate explanation of the ceremonies and the beautiful symbolism of Baptism, as well as the Latin and English text of the rite itself, printed in red and black. These complementary brochures are made to pocket size and are both serviceable and attractive in their stout paper covers. (Price of each is 60 cents a copy, or five copies for $2.50.)

The revered Father Herman J. Heuser, founder and for two-score years Editor of this REVIEW, was a close friend of Monsignor William Heinen, who rendered fine pioneer missionary service among the South European immigrants of an earlier generation to the coal fields of Pennsylvania. In his *Pastor Halloft,* Father Heuser expressed his high esteem of this zealous pastor, who in his early manhood had been an officer in the Prussian army.

The zealous Pennsylvania priest is memorialized again in a brief biographical sketch covering about 100 pages, by Monsignor Leo Gregory Fink, of Allentown, Pa. This edifying volume is a reprint from the June issue of the Records of the American Catholic Historical Society of Philadelphia. (*Monsignor Heinen:* The Dolphin Press, 1722 Arch Street, Philadelphia, Pa.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

Christian Morals. By the Very Rev. M. C. D'Arcy, S.J. Longmans, Green & Co., New York. 1937. Pp. xi-196. Price, $2.00.

Joseph the Just. Book of Little Meditations, Devotions and Prayers to St. Joseph. By a sister of St. Joseph. Benziger Brothers, New York. 1937. Pp. 118. Price, $1.00.

Wedlock. By the Rev. C. C. Martindale, S.J. Sheed & Ward, New York. 1937. Pp. x-63. Price, $1.00.

St. Paul's Hymn of Charity. Meditation by a Sister of Notre Dame. P. J. Kenedy & Sons, New York. 1937. Pp. 47. Price, $0.75.

With Heart and Mind. By Sister Helen Madeleine, S.N.D. de N. Preface by the Rev. Francis P. Le Buffe, S.J. Benziger Brothers, New York. 1937. Pp. 124. Price $1.25.

Catholic Truth in Survey. High School Religion Series. Vol. I: God Our Creator. By the Rev. Ferdinand C. Falque, S.T.D. Benziger Brothers, New York. 1937. Pp. xvii-237.

Blessed Martin De Porres. Saintly American Negro and Patron of Social Justice. By the Rev. J. C. Kearns, O.P. P. J. Kenedy & Sons, New York. 1937. Pp. xiii-212. Price, $1.50.

All the Answers. About Marriage and Birth Control. By the Rev. Albert H. Dolan, O.Carm. Carmelite Press, Englewood, N. J. 1937. Pp. 24. Price, $0.10.

Dictionnaire de Spiritualité Ascétique et Mystique. Doctrine et Histoire. Publié sous la Direction Dr. Marcel Viller, S.J., assisté de F. Cavallera et J. De Guibert, S.J. Fascicule VII: Cabasilas—Cassien. G. Beauchesne & ses Fils, Paris, France. 1937. Pp. 239.

Enjoy the Mass. By the Rev. Albert H. Dolan, O.Carm. Carmelite Press, Englewood, N. J. 1937. Pp. 39. Price, $0.10.

Little Catechism in the Language of the Child. In English and Spanish. One Volume. Franciscan Fathers, Emporia, Kansas. 1937. Pp. 31. Price, $0.10; $6.50 per hundred.

Who Can be a Carmelite Nun? By the Rev. Albert H. Dolan, O.Carm. Carmelite Press, Englewood, N. J. 1937. Pp. 19. Price $0.05.

A Simple Prayer Book. International Catholic Truth Society, Brooklyn. 1937. Pp. 68. Price, $0.10; $7.00 a hundred.

The Holy Rosary. By the Right Rev. Monsignor Arthur Canon Ryan. International Catholic Truth Society, Brooklyn. 1937. Pp. 24.

The Life of St. Germana. By Alban Stolz. Translated from German by the Rev. Norbert Groth. B. M. Lohmann Company, St. Paul. 1937. Pp. 96. Price, $0.50.

Think and Live. By the Rev. Bakewell Morrison, S.J., A.M., S.T.D. and the Rev. Stephen J. Rueve, S.J., A.M., Ph.D. Bruce Publishing Company, Milwaukee, Chicago, New York. 1937. Pp. vii-183. Price, $1.70.

Modern Problems. Manual for Classes, Study Clubs, and Open Forums of College and University Students. Prepared under direction of the Rev. Rudolph G. Bandas, Ph.D., and published under auspices of the Confraternity of Christian Doctrine of Archdiocese of St. Paul. Loyola University Press, Chicago. 1937. Pp. 167. Price, $0.40.

A MANUAL OF THE CATHOLIC RELIGION. Part I: The Knowledge of God. By the Rev. Charles R. Baschab, Ph.D. Text Book Publishing Co., San Francisco. 1937. Pp. 223. Price, $1.00.

GRACE OF THE WAY. Little Spiritual Studies in Daily Life. By Sister Monica, Ph.D. Benziger Brothers, New York. 1937. Pp. viii-194. Price, $1.50.

PRAXIS ORDINANDORUM. Ea omnia Potissimum Complectens quae Clericis Scitu Necessaria seu Utilia. Habentur pro Experimentis Ordinationibus Praemittendis. Ad Canones Codicis Redacta. Auctore Caesare Carbone. Editio Tertia recognita penitus, magis aucta et perpolita. Casa Editrice Marietti, Torino. 1937. Pp. xvi-262. Prezzo, *Lib. It.* 10.

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THEOLOGIA SPIRITUALIS ASCETICA ET MYSTICA. Quaestiones Selectae in Praelectionum Usum. Auctore P. Iosephus De Guibert, S.J. Apud Aedes Universitatis Gregorianae, Romae. Pp. xi-496. Prezzo, *L.* 30.

CHRIST THE LEADER. By the Rev. William H. Russell, Ph.D. Bruce Publishing Company, Milwaukee, Chicago, New York. 1937. Pp. x-458. Price, $2.00.

VITAE SANCTITATE EXCELLATIS OPORTET. Monita Pii Pp. X et Pii Pp. XI ad Sacerdotes. Par Can. H. Mahieu, S.T.D. Carolus Beyaert, Bruges, Belgique. 1937. Pp. 149. Prix, *Frs.* 14.

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CAUSALITY AND IMPLICATION. By D. J. B. Hawkins. Sheed & Ward, Inc., New York. 1937. Pp. 122. Price, $1.50.

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LA FILOSOFIA DELLA RELIGIONE E IL PROBLEMA DELLA VITA. Auctore Umberto A. Padovani. Publicazioni della Università Cattolica del S. Cuore. Scienze Filosofiche, Serie Prima, Vol. XXV. Società Editrice " Vita e Pensiero ", Milano. 1937. Pp. 263. Prezzo, *Lire* Venticinque.

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CAEREMONIALE IUXTA RITUM ROMANUM SEU DE SACRIS FUNCTIONIBUS EPISCOPO, Celebrante—Assistente—Absente, in partes septem digestum. Volumen II: De Divino Officio et de Sacrosancto Missae Sacrificio. Auctore Sac. Aloisius Moretti. Casa Editrice Marietti, Taurini. 1937. Pp. xvi-586. Prezzo, *Lib. It.* 30.

MISSAE DEFUNCTORUM. Ex Missali Romano Desumptae. Accedit Ritus Absolutionis pro Defunctis ex Rituali Romano. Editio Taurinensis juxta typicam Vaticanam quarto impressam. Casa Editrice Marietti, Taurini. 1937. Pp. ix-44.

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EARLY CATHOLICITY IN KANSAS AND HISTORY OF THE DIOCESE OF WICHITA. By the Rev. John M. Moeder, J.C.D. Foreword by the Most Reverend August J. Schwertner, D.D., Bishop of Wichita. 1937. Pp. xii-200. Price, $2.00.

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ANN OF GREYSTONES. By May A. Feehan. P. J. Kenedy & Sons, New York. 1937. Pp. 227. Price, $2.00.

PIERS PLOWMAN: AN INTERPRETATION OF THE A-TEXT. By the Rev. T. P. Dunning, C.M., M.A. Talbot Press, Limited, Dublin. 1937. Pp. ix-214. Price, eight/six *net.*

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Spain and the Christian Front. Ubi Crux ibi Patria. By Arnold Lunn. Pp. 32. *The Ideal Parishioner.* By the Rev. John S. Spence. Pp. 16. *Indulgenced Prayers and Ejaculations.* From Approved Sources. Pp. 32. *Communism and Union Labor.* By the Rev. Raymond T. Feely, S.J. Pp. 48. Paulist Press, New York. 1937. Price, $0.05 each.

PAMPHLETS FROM THE CATHOLIC TRUTH SOCIETY, LONDON:

Joint Letter of the Spanish Bishops to the Bishops of the Whole World Concerning the War in Spain. Pp. 32. *The Poetry of the Nativity.* By the Rev. Sir John R. O'Connell, M.A., LL.D. Pp. 43. *St. Edward the Confessor.* By Enid Dinnis. Pp. 20. *A Hand at Cards.* A Story of the Cotswolds. By T. W. C. Curd. Pp. 28. *A Study of Eastern Liturgies.* By the Very Rev. Monsignor John M. T. Barton, D.D., L.S.S. Pp. 18. *Saint Wilfrid.* By the Rev. T. O'Donoghue. Pp. 31. 1937. Price, *twopence* each.

SHORT LIFE OF SAINT ROCH (PATRON OF THE SICK). By the Reverend Ignatius Cirelli, 525 Wales Avenue, Bronx, N. Y. 1937. Pp. 32. Price, 10c.

ALBERICO GENTILI AND THE DEVELOPMENT OF INTERNATIONAL LAW. His lifework and Times. By Doctor G. H. J. van der Molen. H. J. Paris, Amsterdam, Holland, 1937. Pp. xii-342. Price $4.50.

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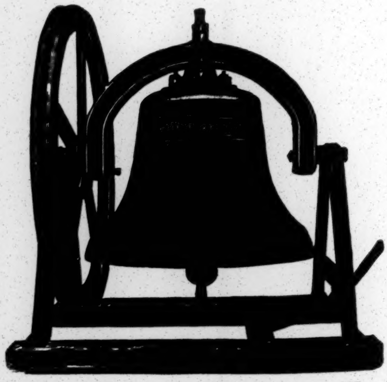

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